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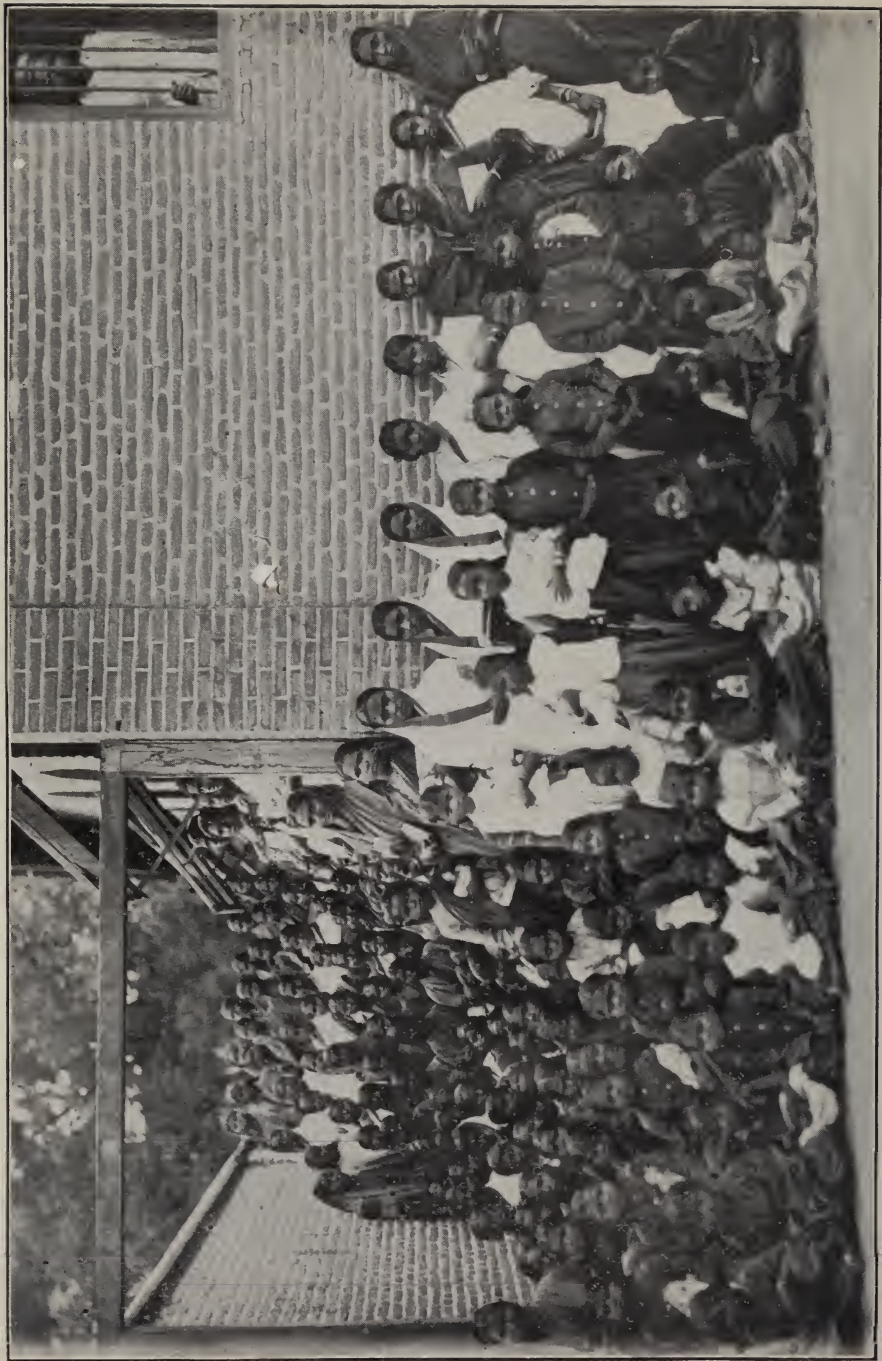




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MRS. WINSOR'S SCHOOL, SIRUR, INDIA

(The day pupils are not here, and some of the boarders are left out)

# Life and Light

VOL. XXXIV

FEBRUARY, 1904

No. 2

LOOK AT THE LABEL  
ON THE COVER.

Like all well-bred persons, LIFE AND LIGHT wishes to be punctual and never to disappoint expectant friends. Like all courteous persons, too, it is a little sensitive about going where it may not be wanted. We try to fill its pages with words that no Congregational woman can afford to miss, words that tell of the progress of the Kingdom of our Lord. Now at the beginning of the year we wish to be sure that every name on our books represents one woman, or more, who wants the magazine and who reads it. If the yellow label tells you that your subscription has expired, will you not renew it promptly that we may be sure of our welcome in your home? We will try to give you much more than the money's worth; will you not try to take what we give?

CONTRIBUTIONS  
FOR THE MONTH.

The note of our Treasurer for this month is pleasant reading. The contributions for our regular work for the month from November 18 to December 18, 1903, were \$8,188.31, a gain of \$775.44 over those of the corresponding month in 1902. The special gifts and the legacies also show an upward turn, and we may have good courage that, working all together all the year, we shall find at our next annual meeting that we have attained our goal.

MISSIONARY  
PERSONALS.

Good word comes of the safe arrival at their new posts of Miss Norton and Miss Wilson, who sailed from New York on September 1st. Miss Wilson reached Harpoot November 10th, accompanied by Miss Graf, returning to Mardin. Their inland trip proved very pleasant and interesting, only one rainy day after leaving Samsoon.

Miss Susan R. Norton reached Van November 6th and "felt at home at once." Her word, "I like my surroundings very much, and am sure I shall be happy here," is most hopeful. But we are no less sorry that the dainty china, which she had brought from home with associations from childhood, had been mostly shivered on the way. Already, at time of writing, she was beginning kindergarten work and Armenian lessons.



Miss Abbie G. Chapin, long supported by Christian Endeavor Societies at Tung-cho in North China, has been compelled to return home to build up her strength, sorely overstrained at the time of the siege of Peking, and greatly taxed during the three hard years since that time of terror. May rest and change and touch of many friends speedily bring back the needed vigor.

We said God be with you to Miss Octavia Mathews on January 5th. She goes from Auburndale, Mass., to the work in the girls' school at Guadalajara, Mexico, which greatly needs her help. Though a New England girl, she goes as the missionary of the W. B. M. I., and so she will have friends both in the East and the West.

**AIDS TO PLANS**      The list of topics suggested for auxiliary meetings in  
**FOR 1904.**      1904, printed on page 82 is issued in form of folders suitable for mailing. A sheet has been printed giving the names, stations, and post-office addresses of all missionaries working in China under the care of the American Board. The letter B opposite the name of an unmarried woman indicates that she is supported by the Woman's Board, while I denotes the Board of the Interior, and P the Board of the Pacific. The article "Helps to the Study of China," written by Mrs. West, and printed in our December number, appears now as a leaflet, in covers of "fire cracker red." All these helps can be obtained from Miss Ada R. Hartshorn, 704 Congregational House, Boston, by inclosing a stamp for postage.

The Prayer Calendar for 1904 is also for sale for 25 cents, or Miss Hartshorn will send it by mail for 30 cents. It is worth our while to come into sympathy with many praying hearts in using this daily call to united prayer.

Two new leaflets are ready for distribution. The address given by Mrs. Judson Smith at the memorial service on November 22, 1903, on Alice Gordon Gulick as a missionary, is now issued in attractive form. Miss Helen S. Lathrop has written an interesting booklet, *Concerning Missionary Boxes*, telling us what and how to send to missionaries in different fields that will be most helpful in their work. Just to see named together the things we can send makes one long to bestow many of these gifts, so feasible and so useful. Miss Hartshorn will send either of these leaflets on receiving your address, with a stamp for postage.

A VALUABLE conference of American Board workers—officers of the Board, including district secretaries from New York, Chicago, and San Francisco, and others—was held at the Congregational House in December, occupying most of three days. The Woman's Board gladly opened its doors for this gathering; and discussion of important questions was interesting and



helpful. Officers of the W. B. M. and two representatives of the W. B. M. I.—Mrs. Lyman Baird and Miss Wingate—were also present. Especially valuable to the W. B. M. was the opportunity for conference with the Chicago workers; and it would be a delight and a help if such opportunities could be more frequent.

**GLASSES FOR IMPAIRED VISION.** It will be recalled that a year ago we asked for a donation of cast-off spectacles to send to certain missionaries who wanted such to give to natives needing them. We thought we were almost swamped by the liberality of the response, but there were none too many, as will be seen by reference to extracts from letters on another page. Other missionaries are asking for them also, and we shall be glad to respond to their requests. Please notice that it is *spectacles* that are most acceptable. Hindu noses are as a rule smaller than ours and not well formed for holding the spring, and if you wear eyeglasses you know how difficult it is to keep them on in dog days. If anyone has cast-off spectacles that she would like to donate in this way, please send them to Miss Caldwell, 704 Congregational House. She will be most happy to receive them and to see that they are duly forwarded to the missionaries for distribution.

**INCREASED GIFTS FROM STUDENTS.** *The Congregationalist* reports the encouraging fact that the institutions of higher learning in the United States and Canada have given fifty per cent more to missions in the academic year 1902-3 than in the year preceding.

**PLEASE SHARE YOUR PROGRAMS.** It is a great task, one for which all leaders are not equally fitted, to prepare the programs for Branch and auxiliary meetings. Many times the work of another in that direction gives a most helpful suggestion. So we repeat the request, that leaders will send copies of their programs, either for the season or for single meetings, to the Board Rooms, where they may be useful to other workers who often ask for helpful hints.

**LIFE AND LIGHT AMONG THE ARCHIVES.** Some time ago the Congressional Library at Washington asked for a complete file of LIFE AND LIGHT. This was sent, and the following acknowledgment recently came to hand: Washington, D. C., November 24, 1903.

In behalf of the Joint Committee of both Houses of Congress on the Library, I have the honor to acknowledge the receipt of LIFE AND LIGHT, Vol. 1-32, Vol. 33, Nos. 1-11, presented by the Woman's Board of Missions to the Library of Congress.

Very respectfully your obedient servant,

HERBERT PUTNAM, *Librarian of Congress.*

To the Secretary, Boston, Massachusetts.

**TEMPERANCE AND MISSIONS.** At the world's convention of the Woman's Christian Temperance Union, at Geneva, Switzerland, the department of "Co-operation with Missionary Societies" was adopted, and Dr. Louise C. Purington, U. S. A., was made Superintendent. Dr. Purington is well known in both missionary and temperance circles, and is prepared to address union meetings of workers for the Kingdom on this line. This department has superintendents in several countries, including Japan.

Address for plan of work, meetings, terms etc., 23 Allston Street, Dorchester, Mass.

**LOSS BY FIRE.** Just as we go to press a cable message brings the sad news that fire has destroyed the new and beautiful building of the girls' school at Erzroom, in Eastern Turkey. No details have yet reached us except the comforting assurance that no lives were lost.

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## Poverty and Industry of the Chinese

BY MISS EMILY S. HARTWELL



**T**HE two great sources of wealth to any nation are its natural resources and the labor of its people. In natural resources China is immensely rich, but her mines are largely unopened because superstition enchains the people, who, believing the earth filled with evil spirits, consistently hold that it is better to leave the treasure untouched than to let the devils loose.

As China can boast the oldest civilization of the world, its people from earliest times having been industrious and frugal, it seems an anomaly to mention her poverty and industry together. The toil of the living being needed, however, not only to buy off the myriad evil spirits, who they think threaten them in smallpox, plague, and other evils, but also to feed, clothe, and furnish money for unnumbered generations of ancestors, one marvels that the heirs of all the ages in China can be industrious enough to maintain such a host of dependents, and wonders that anything is left to feed and clothe the present generation.

In industry the Chinese are unsurpassed. In the spring the farmer plows and harrows the rice fields, wading knee deep in mud and water. The rice is first sown broadcast in the corner of the field, and when about six or eight inches high is transplanted by hand in rows, the men and women wading as before. After the first planting of rice is about a foot high, other rows are set out, between the first rows, for a second crop. The second planting grows imperceptibly till the first harvest is gathered, then it

advances rapidly. The rice is cut and threshed by hand and the straw gathered in stacks around the villages, picturesque substitutes for wood piles.

While yet the second harvest of rice is not all garnered, many of the tiny fields are plowed for wheat, the third crop of the year on the lowlands at Foochow. Even stretches of sand by the sea are reclaimed by this marvelous people, who set out rows of straw to keep the loose sand from being blown away before the wheat has grown sufficiently to hold it in place.

On the terraced mountain sides, where no water can be secured to irrigate rice, the annual crop is sweet potatoes or peanuts. The enriching of these terraces with "poudrette" requires a great outlay of labor in carrying this heavy compost up the elevations. At harvest time the fields become miniature villages, where the entire family spend the day, their food being prepared in a mat shed, where some of them spend the night. After the potatoes are dug, they are washed and then grated. These grated shreds, a quarter of an inch across and an inch or two long, are dried on bamboo frames six feet long and three feet wide, and then packed tightly into great bins, the food stores of "sweet potato rice" for the next twelve months. The work of grating and drying the sweet potato rice, turning it in the sun and covering it in the rain, employs the entire community, as this unsatisfactory food is bulky and the labor is crowded into a few weeks to save the potatoes from decay.

In China a large number of field women, who have never had their feet bound, work side by side with the men, pumping up the water for the paddy fields with their feet and sharing in all the work. The bound-footed women cannot walk about the wet fields, but are often seen grating the sweet potato rice, and in great poverty are sometimes driven to climb the mountain side to gather brush for fuel.

Country women usually weave their own clothes, so a hand-loom is found in nearly every house. In villages where reeds fit for matting grow, women are busy in that industry. The daily meals must be cooked, and in places where wood is scarce and straw and chaff are used for fuel, it is a deft housewife who can keep her fire burning to boil the rice or the sweet potato substitute. A few straws are twisted into a loose bundle and thrown on the flame, a handful of chaff being added just as the straw blazes to ignite the chaff. It is quick work for one person to feed the fire fast enough.

All the water for family use is drawn in buckets by hand from family or neighborhood wells. Clothes are taken to the nearest brook and washed on the stones, no easy task when the women wear shoes not three inches long. Then there are the babies to tend with measles, whooping cough, chicken pox, and frequently smallpox, as an extra. How fortunate that the fathers, uncles, brothers, and cousins all are glad to help care for the babies.

But the wealthy, you say; surely they are exempt from so ceaseless a grind? They, like all Chinese women, have their own shoes to embroider. The rich must wear those made of beautiful satin, which require from one to three weeks to embroider and do not wear longer than a month or six weeks. The lives of ladies are made arduous by the responsibilities of their large households. In China a second cousin is called a brother, perhaps because under one family roof are grandparents, with all their sons, grandchildren and great grandchildren, often from fifty to a hundred in number. Under the strict Oriental etiquette, the frequent feasts connected with the births, marriages and deaths in these large families prove a heavy tax on time and strength.

One who watches the persistent industry in spite of poor food, many severe illnesses and nights sleepless with foot-ache, is filled with admiration, and feels a great longing that the fruits of such tireless energy may be expended in helpful ways instead of being squandered on senseless idolatry, burned in paper money for the dead, or buried in extra clothing in the grave.

Again, the spectator, thinking on this great people, preserved of God as a nation longer than any other in reward for their intense reverence for their ancestors, desires no iconoclastic hand to destroy this respect for the dead, since it has saved this great nation, in many ways so admirable, from decay and destruction through sins of extravagance and luxury,—the shoals upon which other great nations of antiquity have been wrecked. Chinese methods of worshiping their ancestors are mistaken, but their instincts often ring true; and when they are given the opportunity to learn of a Saviour God, who has prepared a place for them in heaven, may they not lead us to higher planes of devotion in seeking to glorify him?

Ancestral worship has given the Chinese a sense of responsibility to their fathers. Does Christianity not lay a responsibility to honor our ancestors, who brought the blessings of freedom from superstition and idolatry to us, who owe our Christian ideas to early missionaries?

As the result of our liberation from idolatrous superstition, the wealth of so-called Christian nations has rapidly increased. Have the tithes of their wealth in mines and Western inventions been brought in, that the light and truth be shared with other nations?

Certain it is that the recent deepening of the poverty of the Chinese is directly attributable to the increase of wealth in Christian lands. The opening of new mines in other parts of the world has resulted in a depreciation of silver during the past twenty years from a value almost on a par with gold to less than fifty cents on a dollar. Western invention has reduced the cost of production of cotton and woolen goods, and even of flour and sugar,



so that a better article can be sold in China cheaper than home manufacture, and Chinese industries suffer. With a medium so fluctuating as silver, extensive enterprises are unstable, business is paralyzed and wages do not increase. China has never had a national currency, but each province has its own monetary system subject to the local viceroy. This increases the difficulties, so that it seems impossible to imagine industrial conditions more oppressive than those existing in China to-day.

The working people usually receive payment in copper cash, which is more stable than silver, although copper form of money also has depreciated greatly. The diversity of cash used in adjoining places often adds to the confusion. At Foochow, for instance, a silver dime exchanges for one hundred and six cash. Eleven miles away a better quality of cash is used, which exchanges at eighty-five cash per silver dime, while thirty miles in another direction an inferior quality is used, which exchanges one hundred and twenty cash for a dime. Such monetary conditions are intolerable, and we must hope that success will attend the present attempt on the part of the Chinese government, which has invited an expert from Columbia University to help remodel the monetary system of China.

A woman too poor to buy a loom will reel cotton thread all day and part of the night to earn twenty-six cash. Twenty years ago twenty-six cash would equal nearly three cents in gold, enough to buy two good meals; now they are worth less than one half that amount and can buy but one meal. Women who weave may earn three times as much, but many are widows with children to support. What wonder we hear of famines in China! It is only the remarkable productiveness of the soil and ceaseless industry of the people that prevent a condition so wretched from becoming constant.

It is easy to understand why in the present poverty-stricken state of China, throughout all our woman's missionary work, board is furnished the girls and women in mission boarding schools, and the women who attend the station classes—in our mission at Foochow these are day classes which women attend half a day, living at home—are given a sufficient amount to buy one meal a day while studying. Is it strange that industrial missions claim attention as never before?

Who has not been stirred with the story of the widow who gave two mites? As the same Jesus keeps watch and sees these poor Chinese widows and children, who labor on starvation wages even if they work seven days in a week, set aside their looms and reels to observe the day of rest God commanded, what must he think of our sacrifices compared with theirs? Can we not spare something, even something we need, to send to them the knowledge of him who alone is able to save?

## An Opportunity

MANY of us know personally Mrs. Winsor of Sirur, and everyone who keeps in touch with our field in India knows of the great and blessed work she has long been doing there. The Widows' Home thrives under her care; she teaches the Bible women in the Scriptures, and trains them for service; she touches the Christian Endeavor Society with wise and guiding



NOT YET IN SCHOOL

influence, and is a help and example to all the mothers in the neighborhood. Perhaps her most useful work is in the direction of the schools, both the day schools and the boarding school being under her charge. Now, with the approval of the mission for her request, she sends an appeal for means to enlarge her quarters. Our frontispiece shows something of the crowd for whom she must find place. These are the boarders, but the day pupils are not here, being shut out on account of plague in the town. Contrast the little girl who has not been in the school with the group from the kindergarten, or with the older girls at play. Surely she makes a loud appeal.

The government inspector gives high praise to the work in these schools, saying, "I was struck with the excellent work of the girls, their neatness and discipline; their dialogues and songs were most charming." But, he adds, "the rooms are not suitable for the number." Last year Mrs. Winsor presented two hundred and five pupils for inspection and examination.

In telling the need she says, "My idea is to have two large rooms with folding doors in the middle; then the two lower classes, one with sixty girls, the other with thirty-two, can be there. Two lovely girls who have graduated from the boarding school are now training at Sholapur for kindergarten work, and with increased room greatly increased work can be done. She wishes to buy land opposite to that now occupied, and to build there an annex that shall relieve the overcrowding. For this she asks a gift of \$300,





GIRLS AT PLAY



KINDERGARTEN GROUP

which, with help which the government will probably grant, will meet the present need. Such a need, if met at all, must be met by an extra donation, one which shall be entirely additional to our usual contributions. Every dollar of those is needed for current expenses of the work now in hand. Is there not some friend of little children who will see in this appeal a call to herself, an opportunity for an investment whose returns will be sure, and joyful, and abundant? To change dollars into soul values—this is more than the alchemist's dream. Here is your opportunity.

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## Infanticide in China

From *North China Daily News*, a Shanghai daily:—

THE author of more than one well-known book on Chinese subjects has committed himself to the opinion that the evil of infanticide is non-existent in China. His acquaintance with the works of other writers might have taught him that the only general statement with regard to things Chinese which one can make without fear of contradiction is that every general statement is more or less misleading. Whatever may be the state of things in that part of the Yang-tze valley with which he is acquainted, there is no room for doubt that in other parts of China infants are still done to death in a cruel fashion.

In Chekiang and Fukien towers can be seen on or near the city walls into which babies are thrown. In some parts of Kuangtung a "baby basket" is hung in a sheltered position, and in or around it babies, living or dead, may often be seen. These baskets are visited by messengers from the Buddhist nunneries, and among the nuns are not a few whose lives have been preserved in this way. Foundling hospitals, opened by natives or foreigners, are supplied with inmates from the same source, or taken from the breast of that *arida nutrix*, a Chinese roadside. As a matter of course the majority of the unfortunates are girls; but on occasion a boy may be found. In the latter case the reason is not far to seek. If a child is afflicted with fits, and the parent fails to cure it, they believe that the "monkey spirit" has possessed the child, and put it away lest the evil should return upon themselves. It needs a strong reason like this to induce parents to part from the hopes bound up in a boy.

But exposure is the lesser evil, as it gives the child a chance for life. Infanticide pre- and post-natal is still far from uncommon. A country woman, applying last week for the post of amah, offered it as a recommendation that she had borne twelve children, seven of them daughters. Of these seven she admitted that only two of them were allowed to live. A group of

Kuangtung women, selected at random, was interrogated on this point. They raised fingers one, four, three, two, in answer. One of them had to requisition the fingers of both hands to express the number of daughters whose lives she had taken.

Among the causes of infanticide poverty is chief. The "feed" of a daughter and the cost of her clothes are large items in a poor man's expenditure. And then in China our proverb is reversed, being made to say, "A daughter is a daughter till she's made a wife; your son's a son all the days of his life." While she is with the family she is too young to do much for her keep. "Thus, however much you spend in feeding her, she is and will always be a 'runaway bogie.' Your money goes into the pocket of her future husband, and in nothing advantages you." "But what about the price you will get for her?" "Oh, that will barely cover the cost of her outfit." The result of such a calculation is often the exposure or death of the unconscious little intruder.

Among minor causes are the delay in raising a family caused by the rearing of a female infant and the dislike for large families. A case is on record where a mother killed her infant girls, wishing to spare them the manifold unhappiness that had fallen to her own lot through marriage.

In the majority of cases it is the mother-in-law who destroys the little life. Angered beyond endurance at the undutiful conduct of the woman who brings to her son a daughter, instead of the longed- and prayed-for boy, it does not cost the fierce old lady a qualm to put her granddaughter out of the way. Less frequently it is the mother herself who is responsible. She is not so ready to compass the death of even a girl when the little thing is laid before her. And yet the doctors tell of the cries of rage with which some women will greet the announcement of the birth to them of a daughter. Few, however, go the length of one who revenged herself on the third unhappy intruder by hacking off its limbs. Least of all is the father likely to be the agent; yet we know a man who himself killed five girls under his wife's eyes, and despite her protests. In many places are to be found women who will take over the child and guarantee that it will not trouble you again.

The methods of getting rid of these undesirables are various. Most merciful is the sale or gift of the baby to anyone who will undertake to rear it, or the handing of it to a nunnery or orphanage. Placing it in a receptacle provided for the purpose, such as the "baby basket," comes next. Exposure by the wayside indicates the minimum of mercifulness. Beyond that lies murder pure and simple in a descending scale of cruelty. Asked how she put an end to her babies, one woman covered her mouth and nostrils with her hand. Any receptacle with fluid matter in it offers itself as a means



of getting rid of the difficulty. A knife, hoe, or club can be had anywhere, and it is used on occasion. The little spark is so easily extinguished, and the appeal of helplessness falls on such stony hearts! To persons living by the seaside it is a simple matter to throw the baby into the water, or lay it within reach of the incoming tide.

If these tragic details, drawn entirely from native sources, need proof, it is not far to seek.

While the practice is far from being extinct in the eastern part of the Canton province, it is less common than it once was. Several factors contribute to bring about this result.

Private and official influence have been directed against it for a long time,—so long that among the proverbs of the people is embedded one which says, “Fierce as are the tiger and the wolf, they do not injure their own young.” The issue of this interference, in laws on the one hand, and benevolent institutions on the other, has helped to educate sentiment against the evil.

A much speedier and more direct result has followed the introduction of Christian teaching into China. It may safely be assumed that infanticide is unknown in the families of those who have connected themselves with the Christian church, Roman Catholic or Protestant, throughout the empire. And in addition the practice and teaching of the converts has produced a body of opinion outside the bounds of the churches which is independent of, but supplementary to, that mentioned above.

A third factor is the advance in the price of girls during recent years. Whereas formerly a baby girl could be purchased for two hundred cash and a piece of cloth, an infant daughter-in-law is now worth a dollar, sometimes more. A marriageable girl some years ago brought less than thirty dollars, but now in many places she will bring at least one hundred. The cause of this advance may be the increasing prosperity of these southern provinces; it is due in part at least to the scarcity of the female element caused by the slaughter of former years. The result, however, is that the chances of life for a girl born now have advanced enormously.

The improvement is no doubt lasting. Influences are abroad which seal all the good attained and make it permanent. But as long as the Chinese regard infants as not possessed of souls, and therefore no more valuable in their infancy than the beasts that perish,—just so long will the practice of infanticide call for efforts directed toward its suppression.

While these notes refer to the eastern part of the Canton province in particular, and more generally to the provinces bordering on and south of the Yang-tze, it would be interesting to know how far they hold good of other parts of China.

## Foot Binding



THE practice of foot binding is almost universal among Chinese women, comparatively few having natural feet. Country women and the poorer classes have feet about half the natural size, while those of the richer people are only about three inches long. After the girl has learned to walk, and the muscles for locomotion are developed, generally at the age of five, the process of binding the feet is begun. Among the poor it is often deferred till eight or nine, when the treatment is far more painful. A cotton bandage two or three inches wide is wound around the foot in different directions, four of the toes being bent under the foot, and the big toe laid on the top. From this time on the foot hardly grows at all, and the poor child must suffer agony unspeakable for many months.

Dr. Wells Williams writes, "I have never seen a hospital in China without some case or cases, not only of extreme danger to the foot or great toe, but of ulcers or gangrene, involving loss by amputation."

A woman must bandage her feet every day of her life or the "beauty" of the shape is lost, and the whole process of deforming them is carried out by carefully regulated bandaging. The Chinese women greatly object to showing their uncovered feet. They are very painful objects; and the leg, the development of the muscles of the calf having been checked, tapers from the knee to the foot, and the skin hangs in superfluous folds. The bandages are not covered by stockings, and the shoes are very soft, and where possible, of embroidered silk with soles of stitched leather.

A strong resemblance to the gait of these women will be seen if we attempt to walk on the heels, not allowing the toes to touch the floor. Though in walking these "golden lilies" look like hoofs, and the women can only hobble, yet they can walk ten or fifteen miles a day, but with great limping and pain. It is fashion, of course, and hitherto a "Chinese woman with big feet is either denationalized or vile. A girl with unbound feet has had no chance of marriage, and even foreigners come to estimate the character and standing of women, as the Chinese do, by the size of their feet."

We are glad to add that partly through the influence of missionaries and other foreigners, partly through the progressive spirit of some of the Chinese themselves, an anti-foot-binding society has been organized, which is already accomplishing much, Mr. Wu Ting Fang, the recent minister to the United States, and Madame Wu lending their influence to the cause. During the year 1902 this society distributed 12,090 tracts among all classes and

in many parts of the empire. A recent decree of the Empress Dowager seems to show that she really wishes to put an end to this cruel custom. The edict reads, "The gentry and notables of Chinese descent are commanded to exhort earnestly their families and all who come under their influence to abstain henceforth from that evil practice, and thus gradually abolish the custom forever." Can we so put ourselves in their place as to realize how much courage they will need to turn away from a custom long continued and universal? They need our sympathy in this new struggle, as well as in the pain they have borne so long.

Mrs. Bishop, who has traveled much all through the East, says, "Of all Oriental women I love the Chinese women best—they have so much character and are so womanly." May the unbinding of the feet be a symbol of the breaking of fetters of mind and heart, and their new freedom be only a part of the glorious liberty wherewith Christ maketh free.

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## Missionary Letters

### China

Miss Andrews sends this word from Kalgan in North China, on August 19, 1903:—

MISS CHAPIN and I have been spending a quiet, pleasant summer here in Kalgan, not quite idly, for always and everywhere is work which one can do. The condition here is in some respects very depressing, and the need of workers, both foreign and native, is very great. If there is no physician here Mrs. Roberts cannot return and that will be a real hindrance to Mr. Roberts' best usefulness, besides the loss of her help in the work for women. You have heard of the defection of most of their native helpers through the events and temptations of the past three years. Two weeks ago Dr. Sheffield came up to Kalgan and has now gone with Mr. Sprague on a tour through their out-stations especially to meet these helpers. We are making it a matter of special prayer that this effort may win them back to their loyalty to the Lord and his work. All of them are graduates of our seminary and so former pupils of Dr. Sheffield, and if anyone can influence them it will be he. Yet we know well that it must be, after all, the power of the Holy Spirit.

Our year of work has held much for which we thank God, and also much to cause great sorrow of heart. The greatest need of our church is a fresh inbreathing of spiritual life through the power of the Holy Spirit. For this we pray and wait. May the Lord breathe into the churches of the



homeland a new spirit of giving and of prayer, that his work be not hindered from lack of means to carry it on.

Miss Ella J. Newton writes from Foochow, China, October 30, 1903:—

I think you can realize to some extent what a grief it was to me that the higher department had to be closed only one term after its opening, but I know the mission made no mistake in so deciding, for the attempt to carry on the work would probably have resulted in an entire breakdown. I am much better now, though far from strong, and am very happy to tell you that the autumn term is well under way, though in the meantime we have lost a few of our girls and there is no new class yet ready to enter. The question of Chinese teachers was a difficult one, but at the last moment we unexpectedly were able to secure an earnest Christian man of superior qualifications to take a class in physics, one in English, one in astronomy, and two in the Bible, besides conducting the Wednesday evening prayer meeting. Miss Worthley takes two classes, and helps in other ways; and the girls are throwing themselves with enthusiasm into their studies, and showing a beautiful spirit in school.

After the consecration service of the Christian Endeavor Society Sunday evening, the evangelistic band was reorganized with about a dozen volunteers either for visiting among the homes in the neighborhood or entertaining and working with the women who come to the house. Others have since added their names and work is already under way, which we feel sure will be used of God. We have a class of five to graduate in January.

Miss Garretson is usually well, but working very hard, and the fact that we are still without the living rooms for the ladies in the new building makes it much harder. We know you are straining every nerve to supply the needs, but hope some one will soon be moved to meet this need also.

### Turkey

Miss Mary L. Graffam, of Sivas, writes:—

One thing I wanted much to do was to take this tour, which includes about two hundred miles of horseback traveling and covers about half our field, and in this I have not been disappointed. Although the schools in Sivas are full to overflowing, the teachers were working so well at the end of a month that my sister was glad to take my work for awhile and let me take this trip. So far we have visited four out-stations, this being the fifth, and in every place I have felt that all the discomforts of the journey were worth while. The first place we visited was a village where an orphan boy has just gone to teach, and I am sure our visit helped him. He is an earnest Christian, and as he was somewhat under my sister's care I know him well, and was able to give him some help about his school.

At Kecheart, where we spent the night, we found one of Miss Wheeler's orphans who had been under my sister's care in Sivas, and who is a great friend of all of us. He was a little discouraged because the villagers did not show more interest in having a school; and here again our visit must have been a help. I also went to see a girls' school which an old man has in his house. He used to be a Gregorian teacher of boys, but now that he is old they do not want him, and so he gathers these girls in his little mud house and teaches them. He wanted me to have a little meeting with them, and gave me one of our own Bibles to read from.



STARTING ON A TOUR

We passed our second Sunday at Enderes, and the few days I spent there were busy and pleasant. Enderes is a large village, and we have there what will soon be a separate church. The men are rather intelligent and enlightened, but the women were very much behind, and extremely opposed to the gospel, bitterly persecuting their husbands. I say "were," because in the many homes I visited I could see signs of the dawning of the new life

and hope which the gospel is bringing to them through the faithful service of the Bible reader, Surpooji, who has now been going in and out among them for a year. Still, there is much to be done, and we are praying for Mrs. Hubbard or some other touring missionary who can do this work for women, which is so much needed. The hope of this country, as every other, is in the women, and I hope this work will soon find the person who is ready to take it up.

Here we are in this smart, stirring city, full of bright, intelligent people, who are just devoting themselves to selfishness and worldliness. They have steadily resisted Protestantism for many years; it is only this year that the few Protestants who are here have been recognized. Now we have here as preacher a man of a most saintly character, and the work is hopeful. We need schools here, but at present we could not get permission for that, unless perhaps for a kindergarten, and that we want to try for. We might reach these mothers through the children. Where can we get the money to pay the teacher and buy the outfit? Who could find a better use for a hundred dollars than that? Please pray for Kara Hissar.

The school work in Sivas this year is most interesting. I have just enjoyed my work there. I have my room in the school fitted up; and now I feel that I really belong there. One thing I am specially thankful for is my ability to understand Armenian better. It brings me in much closer touch with the girls, and helps us to be better friends. This year the girls have shown a real earnestness in their Christian life that I have not seen before. We started a Christian Endeavor Society at the beginning of the school year with fifteen charter active members, and others who are ready to become so by the slower process of being voted in afterward. I am sure several have been brought to take a stand for Christ by this means. Oh, this work is splendid! I am thankful to be permitted to even be here to see it, and have a little share in it. God is so ready to do marvelous things if we will only let him.

I wish I could have written half of the interesting and inspiring things there are to write, but this is already long, and I am to go and make some visits now with the preacher.

### India

That the spectacles forwarded to India last spring were acceptable will be plainly seen by the following extracts from letters from Mrs. Chandler, Mrs. Winsor and Mrs. Bissell. Mrs. Chandler, of Madura, says:—

We have just had our mission meeting, which our agents from all over the mission attend. We have had most earnest and delightful sessions, and between times everybody enjoys the meeting of old friends.



Well, it got abroad from some few to whom I had already given glasses, that I had a supply to give away. The result was, I was perfectly deluged with applicants. I tried to keep an account of those who received them, but as they came in such companies I could not manage it. I think at least twenty or twenty-five Bible women found pairs that fitted them. A few were not successful. Three pastors also found suitable ones. The pair which was marked as having been worn by a gentleman for forty years went to one of these, and really they made him look quite distinguished. They were eyeglasses, and he is a tall, fine-looking man. I was glad that particular pair fell to a pastor.

One of our Madura pastors who took one pair tours about almost continually, and will, I am sure, make excellent use of them. The remaining pairs were taken mostly by catechists, all of whom will be greatly helped by them. Even the postman wanted a pair, but I assured him I should let the Christians have the first chance. I could easily have given away as many more. One pastor and catechist came all the way across the city in the rain to get glasses only to find they were all gone. It was very pleasant giving them out and helping the different ones get fitted, for they all seemed so pleased and grateful. They wished me to thank the donors most heartily for them.

Now, according to the saying, "One good turn deserves another," I am going to ask you to send out a lot more if you have them. I can make good use of them all probably. It seems to me women's eyes here cannot but be affected by the smoke they are in so much while cooking. Then the glare of the sun must also affect them a good deal. Certainly it is a fact that their eyes give out rather early in life. Then another point is, that our cheap Tamil Bible is in very small type. I cannot use it myself at all, and am sure it must be very trying to their eyes. I think spectacles are more suitable for them than eyeglasses. I was careful to have the women get spectacles only, as I am sure they could never keep eyeglasses on their noses. One good man got one of his lenses broken the next day. He felt very sad about it, I assure you.

Mrs. Winsor, of Sirur, who was the first to make the request for glasses, says:—

How can I thank you for this great gift to the people? These glasses are indeed a great blessing. I just wish you could have looked in sometimes when some one has found a pair to suit. How pleased and delighted they are! It would do you good to see them.

It is quite true there is never a pair of glasses to be had in this region. They are very expensive in Poona, and there is only one place there where they fit glasses well. They can be found in Bombay, but very few go there

from among the people in the Sirur region. Oh, the people are so pleased! To Christians, and also to some Hindus who come to our services, *i. e.*, are members of congregations, have we given the glasses. It is, you see, more difficult for our people here in Sirur to obtain foreign articles than for any other people connected with our mission. So that is why we prize anything of this kind so highly, so very highly. Do thank all the donors.

In another letter Mrs. Winsor says:—

I sincerely trust that all the kind donors know that their gifts are fully appreciated. What a blessing these glasses have been I cannot fully express to you by words. But if you should look in upon us at our woman's meetings and see to how many even there you have given "eyes," you and all associated with you in this act of kindness would have some idea of the amount of good you have done for all the people of this region, especially for the women, the Christian women who read. Some of the young men are near-sighted. They also have been helped indeed, and can now study and teach with ease.

Mrs. Winsor encloses with her letter notes of thanks from some of the recipients, one of which we give herewith in reduced size, with translation. This letter is in Marathi. We add a specimen of Tamil, the language used in the Madura and Ceylon missions. To learn either of these languages must be a great task to our workers, and surely one needs good eyes to follow the graceful type.

नारिसद माहे सप्टेंबर सन १९०३  
 बहुसन्मान्य देवाचे श्रेयक कमेठी आणणास  
 आम्हा उभायनाया फारफार सगम  
 आपणनेचपे कृपाकर पाठिबोडे यावस्त  
 आम्ही आपले फार उपकार मानितो.  
 आम्हास शास्त्रामित वचनें यावच्यास व निवणी  
 अन्न पाणी खाव्याम रथी दिकी चावस्त आम्हां-  
 वर फार फार उपकार नाहोडे ओहिन.  
 या वस्त आम्ही प्रभु नम्य प्राचीना करितो कीं  
 साकमेघेस प्रभुनें पुष्कळ आशिर्वदि यावा  
 फार काय ही विनिनी.  
 सही श्रीपाय तुम्हासम मोन्होरः

Sirur Sept 9/03  
 To the Hon. Committee  
 Respected Sirs  
 Many loving greet-  
 ings and heart felt thanks  
 for the nice spectacles which  
 you so kindly sent for us.  
 They are us indeed a new  
 sight to read the Scriptures  
 and see the Water of Life.  
 We therefore pray the Lord  
 to bless the Committee very  
 plentifully.  
 Yours gratefully  
 Kopal. Tukar. am  
 Lonare

## பள்ளிக்கூட நாட்கள்.

தேவரீர் அருளும்  
ஜீவன் பள்ளிக்கூடம்.

சோதனையில்  
சொல் தவறேன்;  
சாதனையில்  
சூது செய்யேன்.

என் புத்தி மந்தத்தால்  
இன்றோத்தன் முந்தினால்,  
இந்த நிலை  
சந்தோஷங்கூன்;  
என் செயலை  
ஏந்துவீராம்.

### School Days

Lord, let me make this rule,  
To think of life as school,  
And try my best  
To stand each test,  
And do my work  
And nothing shirk.

Should some one else outshine  
This dullard head of mine,  
Should I be sad?  
I will be glad.  
To do my best  
Is Thy behest.

M. D. BABCOCK

Mrs. Bissell, of Ahmednagar, also received a supply and she says :—

The spectacles were received about two weeks ago. There was quite a stir in camp when it was known that such a precious commodity had been received. I cannot tell you the pleasure it has been to help one and another to find just the right thing to suit particular eyes, and then to see the satisfaction beaming from the face when it was secured. Thirty such have gone on their way rejoicing, men and women, and have asked that thanks be rendered for the kindness of the thought toward those so far away, and whom they have never met. I have told them it was for Christ's dear sake, and the thought was his. The gift to them is a great and precious one.

## Our Daily Prayer in February

MRS. TROWBRIDGE, the daughter of a missionary, Dr. Riggs of Constantinople, the wife of a missionary long president of Central Turkey College, and the mother of two missionaries, after more than forty years of service is still very helpful. Mrs. Fuller is the wife of the president of Central Turkey College, and in that position wields a far-reaching influence over many young men.

Mrs. Christie, whose husband has charge of St. Paul's Institute at Tarsus, a school that sends out many young men of Christian principles to help to leaven society, finds opportunity for much work among them.



Miss Pierce, for many years in charge of the girls' boarding school at Aintab, is now the house mother. A serious trouble with the eyes has greatly hampered her for the last few months. Miss Foreman, now head of the school, has lately returned from America, and is full of love and enthusiasm for her girls and her work. Dr. Hamilton, in charge of the women's department of the hospital, is always busy trying to help the patients both in body and soul. Miss Elizabeth Trowbridge, a trained nurse, works with Dr. Hamilton, and touches many lives with blessing. Miss Isabel Trowbridge, her sister, is a most sympathetic helper of Miss Foreman in the seminary.

Mrs. Coffing, a veteran, really the founder of all the important work at Hadjin, is full of cares. She has oversight of schools, of industrial work, and of orphans. Mrs. Martin, busy wife of a busy missionary, makes her own home a light, and helps the women all around by both precept and example to be better wives and mothers. Miss Spencer, though not strong, is the invaluable adjutant and friend of Mrs. Coffing in her multiplicity of cares. Miss Bates, wise, calm, resourceful, is doing a great work, and holds much of the care of the school. Miss Shattuck, the heroine who so bravely faced the murderers at the time of the massacres in 1895, has developed a great work for the orphans, the industrial side being unusually well established. She finds an able and sympathetic helper in Miss Chambers.

Miss Lizzie Webb, now the leader of the seminary at Adana, carries on also the evangelistic work among the Turkish women that was begun by Mrs. Montgomery. Her sister shares her responsibility and her enthusiasm.

Mrs. Chambers, herself the daughter of a missionary, Rev. Mr. Williams of Harpoot, is now in this country seeking health and rest. Miss Lawrence, formerly stationed at Smyrna, now teaches the Greek at Adana.

Miss Blakely, the principal of the girls' college at Marash, is now in this country for furlough, making her headquarters with her mother at Laconia, N. H. Miss Gordon, now in charge, is her valued and efficient assistant.

Mrs. McCallum renders the immeasurable service of maintaining a Christian home, and so touches many lives with good. Miss Welpton, one of the younger teachers, full of enthusiasm, puts all her soul into teaching music to the college girls.

From Turkey to Zululand is a long journey, but prayers are not hindered by distance. After more than thirty years of service Mrs. Bridgman is now in this country, giving much time to the preparation of Christian literature in the Zulu language. Her daughter, Mrs. Cowles, has been detained here by ill health, but she hopes now to be able to return soon to the field. Mrs. Bridgman, daughter of Dr. Davis of Japan, has a unique and very useful

work in providing for the protection of Zulu girls who come to Durban from the surrounding country.

Mrs. Wilcox, now at Ifafa, finds time in the midst of domestic cares to write most helpfully. Mrs. Leroy has many opportunities to give help in various ways to students in the theological seminary at Amanzimtote. Miss Ireland, born among the Zulus, comes close to their hearts, and has won many of them for Christ. She is now here for rest. Miss Clark is a most earnest worker in the boys' school. Mrs. Dorward, like most missionary wives, finds many openings for Christian service. Mrs. McCord, daughter of a missionary, Rev. Mr. Mellen, wife of a physician, is often herself pressed into the work of healing.

Mrs. Edwards, the first woman adopted by the Woman's Board, has not come home for more than thirty years. She superintends the garden work,—an important industry,—raises chickens, mothers the girls, and is a blessing to everybody.

Miss Price and Miss Phelps, long associates, are most excellent and devoted teachers in Inanda Seminary, having under their care at least one hundred and twelve girls. Miss Price has devised lesson charts, which are used all over the wide country where the Zulu language is spoken, and by their help the children learn to read in an incredibly short time.

After many years of heroic and blessed work Miss Hance is now resting at Binghamton, N. Y. Miss Pixley, a missionary daughter, gives most of her time to the care of schools. Mrs. Taylor, now at Amanzimtote, is brought into connection with the theological seminary there, where she will surely find much to do.

Mrs. Goodenough, whose words while she was in this country stirred many of us to a deeper interest in Africa, has lately returned to her work in Johannesburg. Mrs. Ransom, gentle and efficient, is an example and a help to all the mothers near her. Mrs. Bunker, whose husband is often called away on long journeys, girds him for his travels, and looks after his work and the home in his absence, really doing double duty much of the time. Miss Lindley, of Inanda, born in Zululand, goes here and there as she is needed, always carrying help in her presence. Miss Mellen, also a missionary daughter, a skillful teacher, and widely useful in evangelistic work and the oversight of the women, is now in this country for a greatly needed rest. Mrs. Malcolm, now at the head of the Umzumbe Home, seems "to have been made for just this place and then sent thither." Mrs. Harris has the heavy care of being house mother to one hundred and thirty girls. Miss Frost is the capable and enthusiastic assistant of Mrs. Malcolm in the teaching.

## News from Other Fields

THE London Missionary Society (Congregational) has received from its representatives in the region of Hankow a delightful account of the success of their work during the last two years. In three adjacent counties are now twenty-five chapels, and besides this are other places where converts regularly gather. The generosity of the Christians in giving land and money has been truly phenomenal; although many of them do not receive more than fourteen shillings a month in wages.

Three chief evangelists are mentioned, natives who are putting every power of body, soul and spirit into their work. One of these preachers recently sent thirty men who had passed the required probation as catechumens and were anxious to be baptized. The Rev. Mr. Sparham left Hankow last June for a visit to the infant churches, and he found everywhere large and earnest congregations amply supplied with Testaments and hymn books. In five of the stations he baptized seventy-six candidates, who passed searching examinations, being well up in Christian knowledge.

As the missionary went on, the teachers connected with nineteen country stations gathered to meet him in a central city, bringing candidates for baptism. These came in a continuous stream, and ninety-six were baptized. The converts showed them the greatest affection, and they all wanted to receive the missionary in their own homes. Since this was impossible, they nearly all brought him fresh eggs, and some brought a chicken or two for the pastor who was his host. A deacon counted them and found there were thirteen hundred eggs and over forty chickens. The people are praying for a resident missionary.

New Zealand affords a cheering example of a people awakening to missionary claims. Ten years ago the colonists did nothing for the spiritual needs of the aborigines, the Maori race. The English Church Missionary Society had sent its messengers among them, but last year it withdrew its support, laying upon New Zealand Christians the duty which belonged to them and which they had begun to recognize. It required \$5,000 to save the mission from collapsing. To ask for such an amount seemed hopeless, but the colonists accepted the task in faith, and have now, at the close of their financial year, the joy of seeing a credit balance in their treasury of over one thousand dollars.

The French *Journal des Missions* gives news of the religious convictions of the present time in Abyssinia, which was long closed to the messengers of the gospel, and is now quite open. Courageous and persistent Swedish mis-



sionaries are reaping a harvest, for the diffusion of the Bible is producing its fruits. It was in 1898 that a native convert named Tajalenj, who had been taught by the Swedes, presented himself to the Emperor Menelik to secure his consent for the evangelistic work in which he had been engaged. He had been attacked by the Abyssinian priests as a heretic because of his objections to their books, *The Praises of Mary* and *The Miraculous Works of Mary*, and he wished to defend himself before the emperor. He was kindly received, and explained his position thus: "I have studied the Bible only. They ask me to admit books which I hold to be superfluous and opposed to the Bible, and they accuse me of propagating a new doctrine which will lead astray. I wish to tell you what I believe." The king said: "Take courage, fear nothing; you have no need to be anxious about these matters. He who highly appreciates the Bible is not hated in my empire."

After the evangelist had explained the Biblical teachings, the king dictated the following letter of protection: "The Lion of Judah has conquered Menelik 2d, chosen of God as king of kings in Ethiopia. The man Tajalenj has visited us. We have examined his belief, and no one must trouble him in that which concerns matters of faith. Given in the city of Wariilo, Nov. 6, 1898." The Bible in the language of the country has been sent with copies of all the publications of the Swedish mission to the king and the great men of his court, and it is hoped that this may contribute to the renewal of spiritual life in this ancient church in Africa. Greek and Roman Catholic influences are strong. Abyssinia needs the prayers of the faithful.

The English Church Missionary Society sent out last autumn one hundred and eighty-two missionaries, one hundred and eleven returning to their stations and seventy-one new recruits. In the monthly leaflet addressed to its constituents the society says that since 1887 it has pursued a "policy of faith," and that since that time the number of its missionaries has more than trebled, and its income has grown far beyond what then seemed a reasonable expectation.

In view of the blessing of God upon this work of faith, and of pressing needs and great encouragements, the secretaries call for five hundred more missionaries, and for an income in 1904 of two million dollars. They also arranged for a month of special prayers, meetings, and addresses, that the greatest need of all may be supplied—more spiritual life, more consecration. "Given these, and the men and the money will surely be supplied."

The spirit of the true Briton and of the forgiving Christian shines out in the recent departure for Uganda of the Rev. Mr. Hannington, a son of the martyred bishop, who by his death opened the way for the gospel to enter

that country from the East. In his farewell address in Exeter Hall he pleaded for prayer in behalf of missionaries going out for the first time. But for the assurance of prayer by the church at home their courage would fail. He urged that if every Christian would pray daily and definitely for mission work, there would be no lack of men or means. It is probable that Mr. Hannington will be stationed at Busoga, where his father was put to death in 1885.

Accounts still come of the serious ravages of the sleeping sickness in Uganda. Upon the lakeside eighty people were dying daily. It has been ascertained that the disease is carried by a species of fly, but no antidote has yet been discovered. One of the stations of the Church Missionary Society, where a large industrial work has been established, has just been abandoned on account of the prevailing sleeping sickness.

J. C. M.

Missionaries are working among the pygmies of the great forest in Central Africa. Some of these interesting little people who were visited and described by Sir Henry M. Stanley have already been baptized. Though many are still cannibals, the missionary writes, "The mighty change visible since our visit in 1896 fills me with gratitude to God for the triumphs of his love."

The building up of a written language from the dialect of a savage tribe is a work of infinite and heroic patience. But the translation of the high ethical and spiritual truths of the Bible into the speech which has heretofore expressed only beastward aspirations partakes of the nature of a miracle. Willis R. Hotchkiss, missionary of the Friends' Industrial Mission, tells of waiting for two and a half years to get the equivalent of the word "Saviour" in the language of the African tribe to which he was ministering. At length he caught it in a story told by one of his men, and he says, after narrating the deprivations and sorrows which came to him: "I would gladly go through the whole thing again with my eyes wide open to it, if I could have the joy I had that night of bringing that word 'Saviour' out of the darkness of oblivion and flashing it into another tribe of Central Africa."

Every settlement in Greenland is now said to be Christian. The Christianized Indians throughout the Hudson Bay region sing Christian hymns in eleven different languages.

In China there are seventeen hundred and forty-six walled cities. In only about two hundred and forty-seven of these missionaries are at work, leaving fifteen hundred unoccupied, and in only eighty-eight villages and un-walled towns have mission stations been established. This statement is a loud call for more missionaries from Christian lands. What are these among so many?

## How the Worship of a Stone Began

Recently there came to my notice two instances illustrating the credulity of the idol-worshipping Chinese. There were two fishermen who were partners. They plied their art by night, marketing their fish in the morning. One night neither man had any success, and the one left his net, going over to his partner, only to find him asleep. He was so angered at his laziness, not thinking that he had also been toiling in vain, that he picked up a stone and threw it into his partner's dip-net, and went away. Now it was so that the stone had by some hand been fashioned like a lion's head. The sleeping fisherman, after a time, awoke and raised his net. His expectations of a heavy haul of fish were disappointed, but he could not at first imagine how that stone lion's head came into his net. At length his credulous, darkened mind imagined that the gods had sent him an idol, so he set up the head and worshiped it. The following night he had success in fishing and credited it to the stone. He published the matter; soon many were coming to worship the stone. Money was raised to build a temple. The edifice was completed; the subscribers got into a fierce quarrel over who should be temple-keeper. Then the fisherman who had thrown the stone into the net told his story, and the multitude laughed at each other and went away to seek some new delusion.—*Woman's Journal*.

Some fine thoughts on China are worth remembering: "China has all the elements to build up a great living force. One thing alone is wanted: the will, the directing power. That supplied, there are to be found in abundance in China the capacity to carry out, the brains to plan, the hands to work."

"Among the various races of mankind, the Chinese is the only one which in all climates, the hottest and the coldest, is capable of great and lasting activity."

"Foreign domination means more railway, telegraph and steamship lines; the opening of mines, the development of the press, the domination of Western ideas. Thus it would accelerate the training of China for the place which she is sure to occupy in the world's future."

A deaf and dumb woman in Manchuria who applied for baptism made her confession of faith thus: She drew on a scrap of paper a crooked line, and pointing first to herself, and then downward, indicated what her past course had been. Then drawing a straight line, and pointing to her heart and looking upward, she strove to show the road on which she was now walking, that would lead to the heavenly home.



# Junior Work

Evangelistic Medical Educational

To give light to them that sit in darkness—Luke i. 79

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## Helps for Leaders

Teaching the Little Ones to Pray for Missions

BY MARY E. SALISBURY

WHEN the children come together in the mission circle they sing, learn about missions, mount pictures, make scrap books, fancy articles for sale, or useful articles for hospitals. In all this they have their part; they do something themselves. But the prayer is offered by the leader; in that the children have no part. Can we teach the children to come directly to their Heavenly Father to ask his blessing on their efforts, and to ask in a simple, childlike way, without pedantry or affectation?

This result cannot be accomplished at once. A children's prayer service is of slow growth: a gentle leading, a development along the line of least resistance. We should first inspire the children with a spirit of deep reverence for their Heavenly Father, and of loving trust in him. Let the leader tell them that God loves to meet with them and to bless their work for him. Then she may ask them, with bowed heads and closed eyes, to repeat after her each clause of the prayer she offers. Her prayer should be very short, very simple, with special mention of the objects for which they are working.

As a second step in the development the leader may ask the children before the prayer for what they would like to have her pray. Then let her carefully weave their requests into a prayer. Each child will watch to see if her object is mentioned, and thus the attention of all is secured to the end.

After some weeks—it may be months before the leader sees that the time is ripe—let her ask one of the older children if she herself would like to ask that God would bless her object. Tell her what to say. If the circle is supporting a child in India she can ask God to bless their child. Or, the leader can say: "Which of you would like to pray that God would give more schools to the children in China?" "Help the suffering children in Turkey?" "The sick children in the hospitals?" "The children in the Kentucky mountains?" "To pray for our little lame girl, who daily prays for us?" "For some member of our circle who is ill?" If they have a variety of interests with which they are in touch, through visits or letters or

work,—interests that are alive to them,—there will be a ready response. Then, when all are ready, with heads bowed in silence, let the prayer service begin. The leader first offers a short prayer, and one after another the children follow with their individual requests, after which all join in repeating the Lord's Prayer.

If care is taken to vary the service from time to time, and always to make it voluntary on the part of the children, it will surely cultivate in them a prayerful spirit, and will teach them to pray for that for which they work and to work for that for which they pray.

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## Our Work at Home

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### One Answer to a Hard Question

BY MRS. H. H. LEAVITT



OW shall we interest the women of our auxiliary in missionary literature, and how shall we make them acquainted with the workers on the field? This was the question that confronted Mrs. Lincoln, the president of Hope Church Foreign Missionary Auxiliary, as she sat one afternoon in the early fall planning for the monthly meeting. A plan, which proved to be an inspiration, came to her, of which she made use for her next meeting.

The church of which her husband was pastor was large and prosperous, located in the center of a thriving town. Connected with the Foreign Missionary Auxiliary were many ladies of all ages who rarely attended its meetings. They paid their dues, and were ready to give for special calls, but the club, the school, the home claimed all their time and attention. Missionary meetings were an impossibility. As to missionaries on the field, and their individual work, they knew little or nothing. Some of them read LIFE AND LIGHT, but they were few.

Mrs. Lincoln was an earnest, intelligent, Christian woman, a lover of missions and missionaries; and that her plan was carried out successfully was due to the hearty co-operation of the faithful collector and secretary.

A printed invitation as follows was sent to each member of the auxiliary: "You are cordially invited to a missionary tea from three to five o'clock, October 7th, at the home of Mrs. A. B. Curtis, 10 Franklin Street. Dur-

ing the first twenty minutes a reception will be given to three representatives of the Woman's Board—Mrs. Judson Smith, President, Miss E. Harriet Stanwood, Home Secretary, and Mrs. Capron, for many years a missionary of this Board in India. Several missionaries from Turkey, Africa, China, and Japan will also be present, who will be called upon for five-minute talks upon their work. Following will be the tea and exhibition of curios. (As it will be impossible to secure real workers from the field, the name of some missionary to impersonate will be given to each member of the auxiliary.)” Deacon Logan's wife, a large motherly woman with a benevolent face and much native grace and dignity, was asked to represent Mrs. Smith. Mrs. Logan had met Mrs. Smith recently, and felt highly complimented to be asked to represent her. She was told that she would be expected to know all that was going on both abroad and at home; each missionary and her work must be so familiar to her that she could ask questions intelligently.

The collector was asked to take the part of Miss Stanwood, because she was a lively, cheery, little body who seemed to be in all parts of the room at the same time, and knew just who everybody was, what they could do, and was acquainted with the statistics of mission work. Then a dear, saintly woman, who used to live in India and loved that land and its people, now spending her last days with a relative in town, was asked to be Mrs. Capron.

Mrs. Lincoln and her able assistants took it upon themselves to rouse interest in the plan by referring to it whenever possible, and pressing all members to attend, and urging them to acquaint themselves with the different mission fields and the workers.

When the day arrived every member was present save a few who were ill. Four ladies acted as ushers, and as the guests arrived each was given a badge with the name of the country they represented, and upon their backs was pinned the name of the missionary, as for example, Miss Ellen Stone, Mrs. J. H. De Forest, Miss Patrick of Constantinople, Mrs. Brown of Harpoot, Miss Evans of North China, Mrs. Bridgman of Africa. Each guest knew the country she came from, but must discover her name by the questions asked her.

Let us follow one of these ladies. Mrs. Esty arrives a little before three, lays aside her wraps, and is met at the door of the reception room by one of the ushers, who explains to her the plan of the meeting and pins on her dress a tiny red and white flag, on which is written, “Land of the Rising Sun.” “So I am from Japan,” she says, as the usher pins her name on her back. “May I now present you to our guests of honor? Mrs. Smith, I have pleasure in presenting to you an honored worker from Japan. She comes from Auburndale to-day, as you know, where she is staying with her family



of four children while her husband is working alone in Sendai." "Oh, yes," Mrs. Smith replies as she turns Mrs. Esty about; "I heard you last Friday morning at our prayer meeting in Pilgrim Hall tell of the great audiences your husband is preaching to in the theatres. A wonderful work. I believe you lived in Osaka for some years. How soon do you think of returning?"

Mrs. Esty is next introduced to Miss Stanwood, who asks her which city she likes best in Japan. Others give her hints until she is able to guess her identity. After nearly all had made their own acquaintance Mrs. Capron and the other guests of honor were called on for short talks, the collection taken, and in response to the roll call each member gave her temporary name and her reasons for thinking so. Fifteen out of thirty-five guessed correctly. After the tea the meeting was adjourned with greater interest on the part of each member, feeling as they went away that, not only had they learned much that was new, but that ever after they would have a keener interest in the missionaries represented that afternoon, and they would attend the auxiliary meetings and learn more about the work of the W. B. M. Ten new names were added to the list of subscribers to LIFE AND LIGHT, and Mrs. Lincoln's heart was filled with thanksgiving.

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## The Mission of the Thorn Bush

BY MRS. MARGARET E. BACKUS



JUST a common thorn bush that grew at the back of the desert toward Mount Horeb. Wandering winds brought to it tidings of a wonderful life beyond the mountain and the desert. Stories of heaving seas and laden ships and strange peoples; of strife and stress; of cries for help; and voices of sympathy. And the little bush stirred and throbbed within itself, and longed for a heart of oak or the strength of a cedar, that it might be used in the work of the world.

No answer came to the aspiration of the lonely bush. The solemn stillness of the mountains round about was unbroken, and neither strength nor beauty was given to be its portion. But strong desire sent the roots down deeper into its native soil, and the gnarled branches put forth fresh leaves and gathered all of light and moisture that was possible for its growth there in the desert, in the shadow of the mountain. And suddenly one day a breath, a wind, moved over the thorn bush. It glowed, it flamed, it could no longer be hid.

A shepherd with his flock beheld the glory, and stepped to one side to look and listen. And through the midst of the thorn bush the Spirit wind breathed such a wondrous message that the shepherd left his flock and went forth into that wide world beyond the desert and the mountain, and led a people crying for help out into a sunny land of plenty and of peace.

To the thorn bush was granted a marvelous vision of a nation saved, and the gift of the Light of the World. So it came to know that more powerful than a heart of oak, or the strength of a cedar, was the message breathed through its glowing leaves to the shepherd on that quiet day in the monotony of the desert.

Does the story of the thorn bush bring any message of comfort to those who love the Master and his service, and who desire above all things to be used by him in the upbuilding of his kingdom here on earth? To those who are almost discouraged because of the smallness of this world's goods, the lack of opportunity, the pressure of the common every-day duties and the passing of youth with its possibilities?

God most often reveals himself to those who are quietly and faithfully and prayerfully performing "the trivial round, the common task." He gives them sudden flashes of insight into the meaning of life, a vision of some new truth, a consciousness of divine companionship. Let us be consecrated and faithful where God has placed us, and some day he will speak through us, and perhaps a listening soul may go forth to lead many people out of bondage to sin and superstition into the glorious promised Kingdom of God and of his Christ.

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## Mrs. Samuel W. Howland

MRS. MARY E. K. HOWLAND, wife of Rev. Samuel W. Howland, D.D., entered into the higher service of her Lord, November 17, 1903, at Atlanta, Ga.

For nearly a quarter of a century Mrs. Howland gave herself with enthusiasm and devotion to her missionary life in the Jaffna Mission, Ceylon. She will long be remembered in that mission for her work with her Bible women, to whom she was an inspiration and an example. Sympathetic and affectionate, she readily won her way into the hearts of women to whom she came as a stranger; and children were drawn to her with a depth of loyal love that led them in later years to seek her wise counsel, and were rewarded by her tender interest in whatever concerned them. Her evident enjoyment in her visits to the interesting schools in the towns and villages in that mission made these visits most welcome.



During Dr. Howland's presidency of Jaffna College her influence among the students was manifest. She not only taught daily Bible classes, but was unsparing in her personal attention to such as she felt needed her ministry. The number in Ceylon who, on hearing of her death, will pay a tribute of grateful love for what she was to them personally cannot be estimated.

After brave and repeated attempts to continue her foreign missionary life, Mrs. Howland met the giving it up, for her husband's sake as well as for her own, as a bitter trial. Returning to America, they engaged in mission work in New York City and then gave three years' service to the American Missionary Association in Talladega, Ala.

When Dr. Howland was appointed professor of theology in Atlanta they entered upon what promised to be a sphere of usefulness. Eager anticipation could not restore strength to the weary body, and this faithful worker for her Lord passed on into his presence.

S. B. C.

## Topics for Auxiliary Meetings

### TOPIC FOR MARCH

#### *Rex Christus*, Chapter III.

Having in previous chapters studied "A Self-centered Empire" and "The Religions of China," we turn with some preparation to the study of the "People of China." The chapter opens with these sentences: "In the series of outlines such as are contained in the present book, it is out of the question to make a comprehensive study of the peculiar people whom we are considering. All that can be attempted in this chapter is to select a few salient points, with a view especially to show how they are related to the effort to bring to the Chinese a practical knowledge of Christianity." Reference is then made to the "teeming millions" and the incomprehensible number of four hundred million given as the total of the population.

We divide the chapter as usual into six sections:—

1. Solidarity of Chinese society and fixity of residence, pages 85-89.
2. Unity in variety; industry and power, pages 89-91.
3. Puzzling problems and sentiment toward foreigners, pages 91-95.
4. Patriotism and conservatism, pages 95-97.
5. Extracts from the address of Mr. Ping Kuang Yu, showing the views of a Chinese scholar on Christianity, pages 97-101.
6. Race characteristics, including talent for indirection, suspicion and distrust, untruthfulness and insincerity, the saving one's face, with Christianity as a solvent, pages 101-111.

The study of this chapter brings a desire to continue its various divisions. The "themes for papers or discussion" will develop the subject to any extent in proportion to the time devoted. The table entitled "Waymarks in the History of Missions in China" is of intense interest.

Numbers 5, 6, 8, 9, and 10 will give accounts of the home life and customs of "far Cathay" that will tend to stimulate the interest of the members of the auxiliaries in these people, for whom we work and give and pray, and for whom so many of our own missionaries have given their lives. Let us study this chapter until we get a deep impression of the real situation and of the real needs.

M. J. B.

## Book Notices

*China's Book of Martyrs: A Record of Heroic Martyrdoms and Marvelous Deliverances of Chinese Christians During the Summer of 1900.* By Luella Miner. Published by The Pilgrim Press. Pp. 512. Price, \$1.50.

Isabella Bird Bishop's testimony, given before the Boxer outbreak had resulted in thousands of martyr deaths, might have been used as the motto of this book when she says: "After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia." We all felt indebted to Miss Miner when in the *Outlook* she called the attention of its readers to the treatment received in Christian America by two Chinese students, who wished to pursue their education at Oberlin College. We were glad when later this article expanded into the book called *Two Heroes of Cathay*. And now we are again most grateful to Miss Miner for this wonderful record of the sufferings, sometimes ending in deliverance, but more often in death, of Chinese men, women and children who met a cruel fate rather than deny Christ. Others have told the story of the martyrdom of English, Scotch and American missionaries. But Miss Miner has been able to give us autobiographic narratives, many of which she heard during the siege of Peking and the following year of her residence in that city. Some were translated from the Chinese, and all bear the personal touch which adds vividness to these tragic experiences.

The illustrations are largely of the individuals whose story is before us, and seeing the faces, what they were able to endure through the grace of God becomes more real to us.

The material of the book is exceedingly well arranged from the first chapter, which tells of "The Preparation for the Trial" in the "most wonderful revival which ever blessed North China" to the closing chapter, which tells of the memorial services held at Tai-ku, Tung-cho and Pao-ting-fu, and the final words in regard to the "remnant that escaped."

That portion of the story relating to China's eleventh chapter of Hebrews is told with such detail of bodily torture that one feels almost faint and sick in reading the record, and yet one cannot read it without a sense of triumph that when the testing time comes the spirit can conquer the flesh.

The Boxer chief placed a stick of incense in her hand saying, "Burn this, and your life will be spared."

"Never!" she replied firmly.

The crowd surrounding her began to jeer and laugh, saying, "Kill her, kill her, and we shall see her body rise again and go to this Jesus who she says can save her."

“The martyrs' blood is reddened by the breath of faith for which they gladly suffer death. These ruddy drops, O Lord, make thou the seeds of new heroic growths.” So may it be not only for the Church of Christ in Asia, but in America also.

G. H. C.

## Topics for Auxiliary Meetings of 1904

*January.*—A Self-centered Empire. Physical Features and Population. Climate and Food. Minerals. History.

*February.*—Religions of China. Life and Teachings of Confucius. Confucianism compared with Christianity, Taoism, Chinese Buddhism, Mohammedanism in China.

*March.*—The people of China. Race Characteristics. Reverence for Ancestors. Christianity a Solvent.

*April.*—Christian Missions, Part I. Nestorian and Catholic Missions. Morrison and Milne. Beginning of Medical Work. China Inland Mission. Modus of Mission Work.

*May.*—Christian Missions, Part II. Woman's Work. The Great Famine. Power of Christian Literature. The Boxer Rising.

*June.*—A Modern Miracle. Power of Regenerated Lives. The New China.

*July.*—The Evangelistic Work of the American Board and the Woman's Board in China. Native Preachers and Teachers. Bible Women.

*August.*—The Educational Work of the American Board and the Woman's Board in China. Day Schools. Boarding Schools.

*September.*—The Medical Work of the American Board and the Woman's Board in China. Hospitals, Dispensaries, Outpatients.

*October.*—The First Chapter of Dr. Griffis' Book on Japan, to be ready before that time.

*November.*—Thank Offering Meeting.

*December.*—The Second Chapter of the Book on Japan.

## Woman's Board of Missions

Receipts from November 18 to December 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., Th. Off., 12.50; Castine, Jr. C. E. Soc., 50 cts.; Dover, Aux., 10; Machias, Aux., 25.75; Waldoboro, Aux., 5.50.

*Western Maine Branch.*—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Y. L. Miss'n Band, 5; Bath, Winter St. Ch.,

54 25

Aux., 108.53; Bethel, Aux., 10; Gorham, Aux. (of wh. Th. Off., 40), 50; Portland, Bethel Ch., C. E. Soc., 20, S. S. Col. on Annie Gould Day, 41, State St. Ch., Aux., 41.86; South Woodfords, Cong. Ch., S. S., 42; South Gardner, Aux., 5.30.

Less expenses, 9.62,

274 07

Total,

328 32



## NEW HAMPSHIRE.

A Friend,	10 00
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Campton, Aux., 20.75; Exeter, Aux. (of wh. 42.45 Th. Off.), 47.45; Hampstead, Aux., 14; Keene, First Ch., Aux., Th. Off., 32.02; Kingston, Aux., 7.50; Nashua, Aux. (of wh. 91.02 Th. Off.), 99.67; Pilgrim Ch., Y. L. Miss'y Soc., 5, C. R., 1.25; Rochester, Y. L. Miss'y Soc., 2; Salisbury, Mrs. Frances A. Bowles, 8.80; Stratham, Cong. Ch., 5; Swansey, Aux. (of wh. 6.70 Th. Off.), 9,	252 44
Total,	262 44

## LEGACY.

<i>Exeter.</i> —Legacy of Miss Dora B. Merrill, by Elizabeth J. Merrill, Ex'trix., through Treas. of New Hampshire Branch,	166 49
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## MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, South Ch., 33; Lawrence, Trinity Ch., Th. Off., 11.20; Lowell, First Ch. (with prev. contri. const. L. M's Mrs. M. C. Babcock, Mrs. D. W. Gale, Mrs. George Osgood); Wakefield, Aux., 50; Woburn, Woburn Workers, 35,	129 20
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Falmouth, Aux., 10; West Barnstable Meeting, Th. Off., 4.50,	14 50
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas. Dalton, Aux., 18.12, S. S., 20, Penny Gatherers, 60; Hinsdale, Aux., 12.40; Housatonic, Aux., 11.60, Jr. C. E. Soc., 3.50; Pittsfield, First Ch., Aux., 22,	317 62
<i>Boston.</i> —Miss Julia Crawford,	5 00
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux., 130; Lynnfield Centre, Aux., 5; Marblehead, A Friend, 1; Swampscott, Prim. Dept., S. S., 9; Topsfield, Aux., 5,	150 00
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 6.20, Second Ch., Prim. Dept., S. S., 3.81,	10 01
<i>Greenfield.</i> —Mrs. Clara Root,	10 00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux., Th. Off., 31.80; Belchertown, Aux., Th. Off., 32; Enfield, Aux., 15.70; Northampton, Edwards Ch., Aux., Th. Off., 70, First Ch., Aux. (of wh. Th. Off., 126.25), 126.75; Southampton, Dan. of the Cov (to const. L. M. Miss Bertha K. Parsons), 25; Williamsburg, Miss'y Threads, 5,	306 25
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, C. E. Soc., 10; Natick, Aux., 62.66; South Framingham, Aux. (of wh. 22 Th. Off.), 22 60; South Sudbury, Helping Hand Soc., 5; Wellesley, Aux., 27,	127 26
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Aux. (of wh. 30 Th. Off.), 58, C. R., 5; Holbrook, Aux., Th. Off., 60; Plymouth, Aux., Th. Off., 30.04; Quincy, Aux. (of wh. Th. Off. 13.20), 34 27; Rockland, S. S., 6.75; Wollaston, C. E. Soc., 18,	212 06
<i>North Middlesex Branch.</i> —Mrs. Wayland Spaulding, Treas. Acton, C. E. Soc.,	8 00

<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas. Attleboro, Second Cong. Ch., C. E. Soc.,	5 00
<i>Pittsfield.</i> —Maplewood Alumnae Ass'n,	25 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Longmeadow, Ben. Ass'n, 3; Palmer, First Ch., Aux., 5.50; South Hadley Falls, Aux. (to const. L. M. Mrs. Henry W. Judd), 25; West Springfield, Jr. C. E. Soc., 1,	34 50
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Abundant, Y. L. Miss'y Soc., 70; Boston, A Friend, 15, Mt. Vernon Ch., Aux., 94, Shawmut Ch., Aux. (of wh. 25 const. L. M. Mrs. Lida D. Whitney), 38; Brighton, Aux., 32.95, Jr. C. E. Soc., 10; Cambridge, First Ch., Shepard Guild, 29, Pilgrim Ch., Y. L., 40, Prospect St. Ch., Aux., 92.05, C. E. Soc., 20; Dorchester, Pilgrim Ch., Aux., 5, Jr. C. E. Soc., 5, Second Ch., Aux., 5; Franklin, Mary Warfield Cong., 25; Jamaica Plain Central Ch., Aux., 63.25; Needham Woman's For. Miss'y Ass'n, 30; Neponset, Stone, Aux., 8; Newton, C. A., 53, Eliot Ch., Aux., 62, Eliot Helpers, 16; Newton Highlands, 36.40; Roxbury, Highland Ch., Int. Dept., S. S., 10, Immanuel Ch., Aux., 90, Walnut Ave. Ch., Aux., 61.35; West Newton, Aux., 90,	1,001 04
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bement, Treas. Petersham, Ladies' Union, 36.75; Warren, Aux., 8, S. S., 10; Worcester, Old South Ch., Aux., 50, Little Light Bearers, 10.90, Union Ch., Bible School, 16.73,	132 38
Total,	2,487 82

## LEGACIES.

<i>Blandford.</i> —Legacy of Harriet M. Hinsdale, by Wm. E. Hinsdale, Ex'tr.,	1,000 00
<i>Westboro.</i> —Legacy of Mary R. Houghton, by Frank W. Forbes, Ex'tr.,	718 48

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Chaplin, Aux., Th. Off., 13.75 (25 of wh. const. L. M. Mrs. Sarah L. Griggs), 34; Danielson, Aux. (with prev. contri. to const. L. M's Miss Sarah I. Burlingame and Mrs. Harry J. Brown), 26.18; Goshen, Band of Workers, Th. Off., 2 73; Lebanon, "Gleaners," Y. L. Off., 1.75; Mystic, Aux., 40; New London, Mrs. M. S. Harris, 1,200, First Ch., Aux. (Th. Off., 52.22), 90, Second Ch., Th. Off., 156.05, C. R., 5; North Woodstock, Aux., Th. Off., 8; Putnam, Aux. (25 of wh. const. L. M. Miss Lucy A. Thayer), 45; Stonington, First Ch., Aux., 25; Pomfret, S. S., 25; Voluntary and Sterling, Aux., 10; Wauregan, Aux., 20; Windham, Aux., Th. Off., 23; Woodstock, Aux. (of wh. Th. Off., 37.55), 48.55,	1,770 26
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Aux. (of wh. 33 Th. Off.), 50.86; Ellington, Aux. (of wh. 80.10 Th. Off.), 86.60; Enfield, Aux., 42.15; Hartford, Farmington Ave. Ch., Aux. (50 by Mrs. Charles R. Burt to const. L. M's Mrs. W. B. Odber and Mrs. Edward H. Knight, 25 by Mrs. W. P. Williams to	



const. L. M. Mrs. Everett P. Jones), 225.25, Prim. S. S., 5, First Ch., Aux., 300, S. S., 18.96; Manchester, Second Ch., C. E. Soc., 17.50, Jr. C. E. Soc., 17; New Britain, South Ch., Aux. 24.70; Plainfield, Aux., (of wh. 21.70 In. Off., and 25 const. L. M. Mrs. Clement G. Clark), 80; Simsbury, 5, C. E. Soc., 5; Somers, Jr. C. E. Soc., 2.25; Vernon Centre, Aux., Th. Off., 10; West Hartford, Grey Stone Light Bearers Miss'n Cir., 5, from Friends in Farmington, 30,

920 27

*New Haven Branch.*—Miss Julia Twining, Treas. Barkhamsted, Aux., 6.53; Bethlehem, Aux., 23.50, Jr. C. E. Soc., 5, A Friend, 2; Black Rock, S. S., 5; Bridgeport, First Ch., Aux., 205.53, South Ch., Aux., Mrs. E. A. Lewis (to const. L. M. Mrs. Alfred Dennis Lewis), 25; Brookfield Centre, Aux., 7; Canaan Centre, Aux., 21.95, Y. L. (with prev. contri. to const. L. M. Mrs. Sarah Eldy Tyler) 10; Centrebrook, Aux., 10; Chester, Aux., 11.35; Colebrook, Aux., 8; Cornwall, First Ch., C. E. Soc., 10; Cromwell, Aux., 28.75; East Canaan, 21.40; East Haven, Aux., 11; Goshen, Aux., 64, C. E. Soc., 25; Ivoryton, Aux., 35; Meriden, First Ch., Aux. (const. L. M's Mrs. Charles Taylor, Mrs. Charles L. Lyon, Mrs. Albert J. Lord, Miss Minnie Miner, Miss Louise Parker, Miss Ethel Havens, Miss Ruth Harmon, Miss May Merriman, Miss Florence White, Miss F. S. Bennett), 255, Centre Ch., Aux., (25 from Mrs. F. P. Griswold in memory of her mother to const. L. M. Mrs. J. M. Hull), 64; New Haven, A Friend, 10, Mrs. Levi Snow, 50, Ch. of the Redeemer, Aux., 114, City Mission Mothers' Aux., 5, Plymouth Ch., Aux., 33.17; New Preston, C. E. Soc., 8; Norfolk, Cong. Ch., 21; Portland, Aux., 17.20; Redding, Frank Sniffin, 25 cts., Josephine H. Brotherton, 25 cts., Bertha Whittlesey, 25 cts.; Ridgefield, Aux., 10; Salisbury, Aux., 115.90; Sherman, Aux., 25.25; Stamford, Aux., 61.56; Stratford, Aux., 25, Dau. of the Cov., 20; Torrington, Centre Ch., Aux., 143.50; Washington, Aux., 23; Waterbury, First Ch., Aux., 13.05, Second Ch., C. E. Soc. (of wh. 25 const. L. M. Mrs. Frederick J. Rudcliff), 35; Westport, Aux., 10.50, from Fund, 400,

1,996 89

Total, 4,687 42

## NEW YORK.

*Clifton Springs.*—Miss Edith C. Hine, 3 00  
*New York.*—Mr. James M. Speers, 82 50  
*New York State Branch.*—Mrs. F. M. Turner, Treas. Aquebogue, Aux., 9.25; Brooklyn, Mrs. W. C. Wood, 25, Central Ch., Aux., 163.67, Lewis Ave. Ch., Aux., 50, Tompkins Ave. Ch., Aux., 50, Branch Jr. C. E. Soc., 3; Buffalo, First Ch., First Circle King's Guild, 6; Candor, Aux., 25, Jr. C. E. Soc., 5; Carthage, Aux., 5; Corning, Aux., 10; De Ruyter, Mrs. Benjamin, 2; Elmira, Aux., 45; Flushing, Aux., 40; Gloversville, Aux., 37; Greene, Aux., 16.65, Jr. C. E. Soc., 1; Howells Depot, Jr. C. E. Soc., 25 cts., Sisters Memorial to Brother, 1; Katonah, A Friend, 1.40; Middletown, North, Jr. C. E. Soc., 2; Newburg, C. R., 50 cts.;

New Haven, Aux., 21.75, Willing Workers and Personal, 20; New York, Manhattan Ch., Aux., 28.40, Mt. Vernon Ch., Aux., 15.15; Norwich, Aux., 19.56; Oswego, Aux., 35; Oxford, Aux., 22; Patchoque, Aux., 5; Phoenix, Aux. (of wh. 25 const. L. M. Mrs. S. C. Murphy), 27.50; Poughkeepsie, Aux. (of wh. 25 const. L. M. Mrs. Charles Denee), 30, Jr. C. E. Soc., 5, Prim. Dept., S. S., 20; Rensselaer, Aux., 10; Saratoga Springs, Aux., 10; Seneca Falls, Aux., 10; Syracuse, Rally, 1.94, Goodwill Aux., 12.50; Walton, Aux., 5. Less expenses, 109.99,

692 51

Total, 778 01

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Mission Club, 50, Mount Pleasant Ch., Aux., 10, C. R., 10; N. J., Bound Brook, Aux., 30.50; Chatham, 16.05; Jersey City, First Ch., King's Dau., 5; Newark, Belleville Ave. Ch., Mission Band, 30; Vineland, S. S., 1.65,

153 20

Total, 153 20

## DISTRICT OF COLUMBIA.

*Washington.*—Friends in First Cong. Ch., 16 00  
 Total, 16 00

## LOUISIANA.

*Washington.*—A Friend, 40  
 Total, 40

## OHIO.

*Rock Creek.*—A Friend, 40  
 Total, 40

## WISCONSIN.

*Norrie.*—Girls' S. S. Class, 10 00  
 Total, 10 00

## OREGON.

*Ione.*—Mrs. Olena Keyes Keller, 50 00  
 Total, 50 00

## SOUTH AFRICA.

*Natal.*—A Friend, 5 20  
 Total, 5 20

Donations, 8,188 31  
 Gifts for Special Objects, 590 90  
 Legacies, 1,884 97  
 Total, \$10,664 18

TOTAL FROM OCTOBER 18, TO DECEMBER 18, 1903.

Donations, 13,775 51  
 Gifts for Special Objects, 688 11  
 Legacies, 4,690 94  
 Total, \$19,154 56

# Board of the Pacific

President.

MRS. A. P. PECK,  
819 Fifteenth Street, Oakland, Cal.

Foreign Secretary.

MRS. C. W. FARNAM,  
Fruitvale, Cal.

Treasurer.

MRS. S. M. DODGE,  
1275 Sixth Avenue, Oakland, Cal.

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## The Visit of the Deputation to Africa

BY MRS. FLORENCE DORWARD

THE Deputation met a committee of our native churches, and as many missionaries as could go, under the old mutombi tree where Dr. Adams began his work so many years ago.

A few days after landing they came out to Adams. They were met several miles out from here by children from the station and our station schools, each carrying a banner with the name of their school in large letters. They sang beautifully a song of greeting, and followed on after the carriages, which were drawn by oxen (the Deputation's first but not last experience of riding in this way); and they sang as they walked along. Just before reaching the church they passed under an arch with this inscription over it in Zulu, "Messengers of the Lord, we welcome you." The missionaries of this station met the Deputation at the church, and held a short service, Matyobana, one of our oldest members, giving the greeting for the church; and Dr. E. E. Strong gave a beautiful response. After the meeting was dismissed, we all went to Jubilee Hall for dinner. Now wouldn't you like to know what we had? Perhaps you will echo Dr. Sydney Strong's words spoken in fun, "I think you missionaries live altogether too well." First, we had soup; your humble servant made that, and, I am sorry to say, it wasn't a great success, for I had never made for sixteen people before. Then came the very nice chicken pies made by Mrs. Wilcox and Mrs. Le Roy, also sweet potatoes, rice, and corn on the cob; the last was a great treat to the Deputation. Then came pineapple followed by a most delicious fruit, amatungulu, and cake with tea. To have our first meal together was very pleasant, and helped us to get acquainted more quickly. The days that they spent here were all too few, and were of necessity crowded with work. One day for Jubilee Hall, one for the medical department and theological seminary, a part of a day to visit an out-station, and a part of

another day was spent in going to a heathen wedding. In the fourteen years of my residence here I had never seen a heathen wedding, except as I passed along the road at some distance from where the dance was going on; so I joined the party which went with the Deputation. When Dr. E. E. Strong turned to come away he said to Mrs. Sydney Strong, "I suppose if you live to be a hundred years old you will never see anything like this again." She said, "I suppose I never shall." Then the grand old man said with great emphasis, "I hope you never will." Semi-nude young men and young women, their costumes consisting largely of bead work and feathers, the varied and fantastic styles in hair dressing on the part of women, old and young, the weird music and strange dancing, made a picture never to be forgotten. It was all the sadder because within a few miles of the station church. It showed the Deputation more plainly than any words could have done the great work that still remains to be done here in Natal. As I looked at those young girls I said to myself, This is what our Ireland Home girls left to come to us, and this is what they returned to. No wonder we hear of this one and that one going back to their old customs. Can you expect a babe to stand up against the flood tide?

Dr. Sydney Strong was not sufficiently recovered to go with Dr. E. E. Strong on his tour around the stations at the northern end of the mission, so he was here at the closing exercises of the theological seminary, and he seemed to enjoy them much. He was invited with us to the little feast which the students always have together at the close of the school. Some of us received an invitation last year, but the students backed out afterward, and presented us with a chicken to cook for ourselves, saying they were afraid to have us present. This year, however, they were more courageous; and we went directly from the church to the place where the feast was spread.

After waiting outside awhile we were invited in. We found that two tables had been made ready. At one of them Dr. Sydney Strong, Mr. Kilbon, who taught in the seminary for many years, and who is now on furlough in America, Mr. and Mrs. Wilcox, Mrs. McCord (Dr. McCord was away), Mr. Dorward and myself were seated. First we had chicken with sweet potatoes, rice, beans, etc., then rice pudding, tart or pie, cake and tea. They prepared it all themselves, and we thought they did well. They labored under disadvantages, for they had to prepare the supper before they went to the church and then, too, they do not mind cold food, and consequently would not be as careful about keeping things hot. We were disappointed that the women were so busy serving that not one of them could sit down, but the second table was filled with the men and a few invited guests.

After we had finished, Mr. Kilbon was asked to say a few words, which he did in his usual acceptable way. He always seems to know what to say on every public occasion, when called upon. One of the men, Nyadu Shabane, now in Gazaland, responded. He thanked us for coming, and then in a few words he told what Mr. Kilbon had been to them, and how sorry they were that he must leave them. He said his prayer was that he might himself manifest the same spirit of humility when he went amongst the people of Gazaland which the missionaries had manifested in their willingness to live among the Zulus. Nyadu has spent a number of years in Gazaland, afterward coming down to Natal to take a course in the theological seminary. He felt the need of a better knowledge of the Scriptures in order to lift those people out of their heathenism into the light of the gospel of Christ.

Dr. E. E. Strong returned to Adams after his trip on the north coast, and met the delegates for the native annual meeting, which would be held later at Muzumbe. Two or three delegates are chosen from each church all over our mission. They meet before the annual meeting so as to do all business possible, and talk over plans for the coming meeting. Then the three or four days of the meeting can be given up almost wholly to spiritual things. This delegate meeting was somewhat of a stormy one, as the subject of the reserves came up and took a great deal of the time. You may have heard that these reserve lands have long been coveted by the colonists, and that our trustees were called to Maritzburg to help in drawing up a bill to that end, to be presented in Parliament at its coming session. The natives felt that they had not been consulted as they should have been, and that the missionaries were giving over the lands altogether too willingly; so the meeting was a warm one, and the Deputation had an opportunity to see a little of what missionaries have had to endure in regard to the reserve lands. They have been a heavy burden and a source of endless trouble to the missionary. This bill takes them out of the hands of our trustees, and the government promises to hold and care for them for the natives—how long remains to be seen.

At the meeting at Muzumbe the Deputation saw the people at their best. There were five hundred or more who went from the different stations; of course the church was always packed, and a large overflow meeting under the trees was the order of each day. Both Dr. Strong and Mrs. Strong had several opportunities of speaking, and they used them well.

Then came the Sunday in town, when the Deputation occupied some of the Durban pulpits, and lastly our own annual meeting at Inanda. I wish I could show you a little how that meeting was conducted. I was proud of



our missionaries, who read a number of papers representing the different departments of work. Five minutes were given to each member of the mission to speak on the papers as they were given. It seemed to me that the Deputation got a good idea of the different subjects presented. I heard Dr. E. E. Strong say, "I think some one will be more interested in the work in Africa when I go home." He realized, as he never had done before, that in order to see things as the missionaries on the field did, one must see the work for themselves. We feel sure that they will do all they possibly can toward interesting the people at home, and bringing to their knowledge facts which will stimulate to more prayer and larger gifts. But we realize also that unless the churches respond we must still go on in the old way, burdened and handicapped, and the larger service which we long to render still out of reach. We have this satisfaction, however, that we know the Deputation will do what they can both for Natal and Gazaland. How much has been accomplished at this end of the line remains to be seen. They had, during their stay in Natal, a long conference with the secretary for native affairs in regard to this bill, which is now in the hands of Parliament. They asked that the word "sell" might be introduced, so that the natives might buy land if they so desired, but so far as I know it was not granted. However, it will be a help, I am sure, for the colonists to realize that we are representatives of a large body at home, who are watching to see what they are going to do with these lands, given in trust to our Board so long ago, that its missionaries might establish a permanent work amongst the natives of Natal.

You will have read the letters in the *Congregationalist* and *Advance*, and I trust you will have an opportunity to read or hear a more detailed account after their return to America. We on the field shall read with great interest all we can get hold of, for it will be interesting to see how much a person can grasp of so large a subject in so short a time.

There was much prayer before they came, that they might bring a much needed blessing to missionary and people, and we know that prayer has been answered.

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"Duties are pressing on me, and the time for work is brief;  
 What if with purblind vision I neglect the very chief?  
 What if I do with ardor what a thousand could, maybe,  
 And leave undone forever what was meant for only me?  
 From that, O Master, save me, move my hand, thought, voice, and pen,  
 To their peculiar service in this world of needy men!  
 And oh! whatever labors are not finished with my day,  
 Let them be for self--for others grant the doing, Lord, I pray!"

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## Africa's Need

BY MISS LOUISE B. FAY

BISHOP HARTZELL says of Africa: "You can take China with her four hundred millions and put them on the lower continent of Africa and have room. You can take India with her three hundred millions and put it beside China and have room to spare. You can take the countries occupied in South America by our Methodist missions and put them in Africa and yet have room; you can put England, Wales, Scotland, and Ireland along the Mediterranean coast; you can take Porto Rico and the Philippine Islands and put them on the islands adjacent to that continent, and have a large place for a share of the United States."

This large continent, with its teeming millions of heathen, has about one hundred missionary societies working to bring it to the light. Yet all these make only one Protestant missionary to every one hundred and thirty-three thousand souls,—souls who can understand the gospel message, and can live as consistent Christian lives as you or I can; who, when inspired by the Holy Spirit, can stand firm for Christ through the daily taunts and jeers of heathen relatives, although they are very sensitive to ridicule; or, when called upon, can lay down their lives for him as cheerfully as any martyr. From personal knowledge I think that some of these redeemed natives during their few years of Christian experience make more progress with their simple faith and trust than we with our greater knowledge and our Christian environments.

Are we content to sit quietly by and think we have done our share because we have helped to send a few missionaries to this land, where they must fight not only against the deadly fever, superstition, and heathen degradation, but against a strong foe sent by Christian nations to destroy their brothers? And this foe is the accursed rum. It is said that Christian nations flood the land with ten million gallons of liquor each year. And in certain portions of the country white traders, not content with this amount of the poison, have set up their own stills, and with corn, sweet potatoes, and sulphuric acid, concoct a vile drink, which is consumed by the natives. And in the heat of the tropics this rum is almost sure to cause insanity or speedy death.

How often we hear that slavery is a thing of the past! Have you stood in your doorway and watched a long caravan of slaves file past guarded by men with guns? Poor, thin, weak, sick wretches—some of them destined to die on the road. All taken to the coast to be sold. Have you seen the shackles and yokes that have been used for these poor creatures lying by the roadside as you journey? Have you seen women, now and then one with a child on her back, fastened together with a heavy chain, their necks encircled by its cruel collar? Have you trembled at the rumor that a slave-chain was in your neighborhood lest some one in your charge should be seized to fill it? I have. And yet the horrors of the slave trade are not worse in their effects upon the people than is the curse of rum.

In one of the Portuguese districts there has been recently an uprising of the natives against the whites. White traders were killed or mutilated and their houses looted. It was not safe for a white man to venture abroad. All were gathered at the fort or in strong companies. Yet a little band of missionaries, living in the heart of the turmoil, were allowed to go about their work without danger. They were conducted safely between their various stations. Not even a chicken was plundered from them. And why? The traders had brought rum and slavery, hardship and destruction to the native, while on the other hand the missionary had brought help and kindness, and the gospel of peace and love.

Of all the ways of reaching the hearts of the natives none are so effective as attending to the bodily ailments. Not only the regular physician, but often other members of the working force find their little skill in that line brought into use. And often through healing the body one is able to minister to the healing of the soul. Often while staying at the station for treatment the patient has learned to love his Lord. This has been the testimony of many a convert.

Many have already been brought into the kingdom. And they in turn are eager to bring others, and their faithful lives and eager testimony do much

good not only at their village, but when gone on long journeys after trade. Dr. Richards tells about a community of Congo Christians that became aroused concerning the heathen Africans on the other side of the river. "We are saved, and they know nothing of Jesus," they cried. "What shall we do?" At last fifty of them took food and crossed the river, and stayed among the villages there for three days preaching Jesus.

An example of Christian fellowship among natives of different tribes was brought to my notice. Some Christian lads belonging to a tribe near the West Coast, a tribe famous as travelers, were going with others on a long trip of many months' duration in search of trade. As their way took them near to Mr. Coillard's mission, in the Barotse Valley, a missionary residing among them gave the lads a letter of introduction to the French missionaries. When the caravan returned home these Christian lads returned full of enthusiasm over their discoveries; first, that the white teachers in that far away country were teaching the very same truths of the very same Christ that they themselves were being taught, and next that when it was known that they were Christians, the Christians of that tribe took them in and treated them as brothers, although the two tribes were not very friendly.

We wonder why the work in Africa is so slow. But think! There are four hundred and thirty-eight languages, with eleven hundred and fifty-three dialects besides, and most of these must be learned and then reduced to writing before any translating can be done. Is it any wonder that the work moves slowly? And then the laborers are so few! An African woman once asked this sad question: "Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?"

And since the work moves on so slowly, should we not do our very best to help it along? For many are dying before they hear of the glorious gospel. My sisters, do you hear the sound of drums in that lowly village? Do you hear the noise of shooting and the wailing cries? Do you realize what it means? It means that some one lies dead in one of those rude hovels—dead with no knowledge that Christ died to save him.

"Is it nothing to you, O Christian,  
That Africa walks in night?  
That Christians at home deny them  
The blessed gospel light?  
The cry goes up this evening  
From a heart-broken race of slaves,  
And seven hundred every hour  
Sink into Christless graves."



## Extracts from Report of Touring Work

BY MRS. STAPLETON, ERZROOM, TURKEY

A LONG twelve hours on horseback over the most dangerous and precipitous of roads brought us to Haserik, a tiny village perched on the mountain top, but well watered and boasting of quite a few fruit and nut trees, which, with the grain from the tiny fields, provides them their frugal living. They have a few sheep and goats and very lean cows, which pick their scanty fare on the brown mountains, the sides of which are so steep that the cows have to be shod to prevent them from slipping down.

It is to this village that the first Christians came from the church in Erzingan. We cheered them as much as possible, visiting their poor homes and urging them to send their girls here for an education.

Two hours down the mountain brought us to a long, narrow valley and the village of Packerich. Here Pastor Tateos keeps the handful of church members together. They are mostly women, as the men are far away, trying to find work in other places. Sometimes one of the family goes for five years, then returning, another will go and continue the work of the breadwinner. I am sorry to say, also, too often the one staying at home is content to let the woman do all the work.

Mr. Tateos has a school for boys and girls; goes once in two weeks to Haserik to hold service there in the summer. In the winter the paths are so filled with snow he can go but once a month, then he stays a week and has a Bible class every day. The poor women get scant attention unless there is a woman teacher in the village.

One poor girl of sixteen years, a bride, expressed a wish to know more and live a better life; but walking two hours each morning to the fields, working all day, and in the evening returning to attend to the animals and get ready the one cooked meal of the day left her no time for anything else.

Many women there remembered lovingly Miss Powers, Miss Van Duzee and Mrs. Cole. They begged us to stay a year with them and teach them. All brought a few walnuts and dried apricots as a good-by gift.

We visited Pasen also. This plain is one day to the east of Erzroom, and the two villages, Komatsor and Todoveren, have churches and schools. There too I saw the sick from several villages round, and gave out quarts of medicine for sore eyes.

At all of these villages we ate the black bread and such other food as could be found: milk, eggs and cheese. How I did long to teach them to

cook a few of these things well, but the best home in the place has nothing but the hole in the ground for the cooking of all food and only rude, earthen cooking dishes. Every dish is swimming in oil. The one plate from which all the men eat is rinsed off in cold water, and that is all the washing it gets. The women and children sit down here and there when they are hungry, but there is no regular time for meals. The little babies and tots just beginning to walk munch bread nearly all the time.

Many mothers come saying, "What am I to do, for all my children die when about two years old?" I always ask, "What do you feed them?" The answer invariably is, "Whatever we eat the babies eat." When one knows that the flour is one fifth grains of weeds and another one fifth dirt one does not wonder at the great mortality of children as well as the terrible dyspepsia found among the older people.

The women crowd around from early morning till late at night listening eagerly to all I say, but one needs to say the same thing a thousand times before it will be remembered enough to make their daily lives brighter or better.

On our way back from Van and Bitlis, where we spent our vacation very profitably, we stopped at Khanous, visiting five villages and having meetings both in church and home.

The women here seemed more ignorant than in other places, so slow were they to understand. It does seem as though it were more necessary that girls be taught well than boys, as they have the more chance to train the little ones if they only know how. But every child of one year and over, especially if it is a boy, rules the mother and the entire house.

We are glad to be able to send three girls to as many villages this fall. We tried to get a few things together to make their schools more attractive, for we know there are no school furnishings whatever. The Bible is often the only text-book.

We cannot be thankful enough for the new school building here. It is the center from which untold good may radiate to hundreds of villages about. The school has opened with a goodly number of pupils. I am trying to help Miss Bushnell by teaching two classes.

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A CHRISTIAN heard a heathen woman praying passionately in a heathen temple. She had in her arms a pitifully misshapen baby, and she was praying that it might grow beautiful like other babies. As she turned to go away the Christian asked: "Friend, to whom have you prayed?" "I do not know," she answered, "but surely there must be some one somewhere to keep a mother's heart from breaking!" The message of missions is that there is this Some One.—*Selected.*

## Mrs. Mather's Tenths

BY MRS. J. M. THRALL

"WAS it the brown bag, marm? The one with the white spots on it, forninst the door?"

"Yes, Hannah."

The trim little maid stepped lightly up the stairs once more, only to return and say the package could not be found.

"Well, never mind," Mrs. Mather said. "Thank you, Hannah, I will look myself by and by."

Mrs. Selden Mather had something on her mind that bright morning, and she was still thinking about it when, after luncheon, she searched her "charity bag" for the bundle marked, "Ned's navy blue jacket," of which garment little Jimmy Wren stood sadly in need.

Early in her married life Mrs. Mather had put into practice a pet idea of her own, resulting in what she called her "bag room," where rows of these useful receptacles, little and big, held various adjuncts of family life not included in the everyday needs of the household. There was a bag for woollen pieces, each bundle wrapped and labeled; a bag for cotton pieces; an "accident bag," with its rolls of old linen, cotton and flannel ready for emergency. But best of all was the "charity bag," ample and stout, where the clothing no longer in use in the family was stowed away, duly mended, in readiness for the applicant who was sure to come.

Yes, Mrs. Mather heartily believed in bags, and her "regiment" in the storeroom, as her husband called the goodly collection, rendered excellent service, and threatened to be a brigade.

But to-day the charity bag failed to produce the blue jacket, and after a fruitless search the little house-mother seated herself on a packing case to rest. The thinking went on more vigorously than ever.

"A tenth of our income does not seem a great deal for us to give," she said to herself. "No, I don't see how we can do it. Even the plainest living costs so much, and as the children grow older we shall have heavier expense every year."

And then came the thought of what her husband had said the evening before: "Poor Williams! There he is out in that mining town trying to do the Lord's work, and crippled at every turn by the lack of a little money. Just read his letter, full of earnest purpose and love for his work. Not a word about his own privations; he only seems to feel the needs of that

wretched place, and to realize what Christianity can do for those people. Think what he has invested in this work as the world looks at these things. When Williams and I were in college together he was considered the cleverest man in the class. Had he chosen the law instead of becoming a home missionary his income would probably have been thousands to-day. Emily, I believe in laying aside a portion of one's income for the Lord's work just as one provides for the other obligations of life. As it is, we give very much as it happens. If an appeal for help meets us when there are no unusual demands upon the month's allowance we give; otherwise we feel that we cannot spare very much, and that there are a great many charities these days. The trouble is that what aid we give to help broaden the channels of Christian activity we regard as a gift and not an obligation. We would better think of the debt we owe to the Giver of all things. I have been thinking since Dr. Sanderson preached that sermon last Sunday, and now Williams' letter begging help for that Western church has settled it in my mind, that hereafter, if you are willing, we will give a tenth of our income for the Lord's work in the world. The command, 'Go ye into all the world and preach the gospel to every creature,' is just as much for you and me as if we could actually carry Christ's message to the heathen. I believe we shall be judged if we fail to hold up the hands of the workers, and that we are responsible for many an unlifted burden we are wont to feel lies before our neighbor's door because he is richer than we. If every Christian would put what he owes into the treasury of the Lord how much of human ignorance, and misery would be lightened. I do hope you will think of it, Emily."

And she had thought of it, but only to come back to the same point. Finally she rose with a sigh, remembering the little jacket that must be found.

"I believe I put it in the chest over in the corner, after all," she said, "because I thought it might harbor a moth or two. I remember now."

And there, indeed, it was.

"Really, I have almost forgotten what is in this chest; it is months since I have looked through it," thought Mrs. Mather. "There is my old writing case, full of letters received long ago. I ought to have destroyed them before. It is a rainy afternoon; I will do it now."

Possessing herself of the large, old-fashioned case, Mrs. Mather sought the library and its capacious wastebasket. For a time the letter reading went on without interruption, and the contents of the wastebasket grew apace. Suddenly Mrs. Mather exclaimed: "Why! here are two of Selden's letters, written to me before we were married. I wonder how they could have gotten into this case, and tucked away in this pocket, too! How glad I am to find them!"

And this is what she read: "I know how deeply you will rejoice in all that I have told you; that at last my life is given to Christ. I think of what the future holds for you and me with a grateful heart that you have so long



known the Master's service. You can so strengthen and help me in this new life; I feel that you will lead me to higher thoughts of Christian living. May we seek to know more and more fully the mind of Christ. May our home be filled with the spirit of glad obedience to his will."

Ah, had she helped him in the upward way during all these years of their married life? Had that life been in accordance with the standard her husband had set for himself as fully as it would have been had she been more faithful? Had she not too readily taken the world's estimate of the relative value of things instead of seeking to know the mind of Christ?

She could see it all now. Her husband was following the path the Master's footprints had marked, while she had almost forgotten to look for those footprints along the crowded way where her own feet had wandered. So true it is that we lose Christ from our lives to-day, as Mary and Joseph, busy with the cares and confusion of the journey, turned from Jerusalem on their homeward way, not knowing that they had left the Christ-child in his Father's house. Sorrowfully Mrs. Mather gathered up the letters and went to her own room.

That evening after dinner she said to her husband brightly, "Selden, how much of our tenth do you expect to send to Mr. Williams?"

"Are we really to have a tenth, little wife?"

"Yes; I think I am ready to give it heartily now."

"Really, I should like to know what influenced your decision, Emily?"

For reply Mrs. Mather rather irrelevantly asked, "Selden, since we were married have you ever read any of my letters written during our engagement?"

"No, dear."

Mrs. Mather rose from her seat and returned with the letters, a portion of whose contents we already know. Together the husband and wife read them, and out of the talk that followed grew an earnest purpose to make their daily living help other lives. Is it strange that this purpose, shaping these lives from year to year, has made them to bear a faint "image of the heavenly," even while they yet bear the "image of the earthly."—*New York Observer*.

## Woman's Board of the Interior

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RECEIPTS FROM OCTOBER 23 TO DECEMBER 10, 1903

COLORADO . . . . .	55 25	SOUTH DAKOTA . . . . .	45 19
ILLINOIS . . . . .	1,182 90	WISCONSIN . . . . .	193 27
INDIANA . . . . .	14 45	MASSACHUSETTS . . . . .	33 00
IOWA . . . . .	234 36	TEXAS . . . . .	10 00
KANSAS . . . . .	233 90	MISCELLANECUS . . . . .	65 16
MICHIGAN . . . . .	601 39		
MINNESOTA . . . . .	447 34	Receipts for the month . . . . .	\$3,690 58
MISSOURI . . . . .	278 22		
NEBRASKA . . . . .	22 92	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO . . . . .	258 93	Receipts for the month . . . . .	\$68 55
OKLAHOMA . . . . .	14 30		

MISS FLORA STARR, Ass't Treas.



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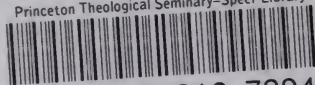
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